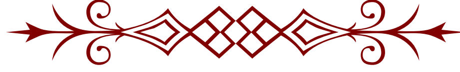
ŚUKLA YAJUR VEDIYA
ANTYEṢṬHI SAṀSKĀRAḤ
Modified for contemporary use.

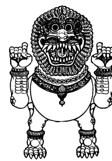




By

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srimatham.com
Simha Publications



31:10:2015

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FOREWORD



Although these ceremonies are known as the Śukla Yajurvediya funeral rites they can be adpated for the use of all Hindus.

Obviously nowadays because of various social constraints it is not possible to perform all these ceremonies as described, nor is the average person interested in them, but this book has been published with a view to enlightening all those who are interested in their performance.

All the offerings to the dead require the *gotra* of the deceased. The gotra is the ancient clan system to which all Hindus belonged. Nowadays very few people remember their clans and so the subsitute is to use either the *sampradāya* (spiritual lineage) to which one belongs — e.g. for devotees of Vishnu one can say "Achyuta gotra", for Saivites one can say "Śiva gotra" etc. One may also use the generic Kaśyapa[1] Gotra. One may also use the guru's gotra or the astrological gotra.

A Gotra is a set of seven families descended from the original seven rishis or sages. Each gotra is represented by a specific set of nakshatras and is identified by the Moon's position in the birth chart. Each stanza of the Rig Veda is identified by a specific rishi, who is counted as the perceiver (not author) of that Vedic hymn. Ascertain the nakṣatra[2] (asterism) of the deceased individual and use the gotra indicated in the table bleow.

Rishi (Translation)		**Nakshatras**
1. Marichi (*Light*)	Marīce	Ashwini, Pushya, Swati, Abhijit (not always used)
2. Vasishta (*Wealthy*)	Vasiṣṭasya	Bharani, Aslesha, Visakha, Shravana
3. Angiras (*Refulgent*)	Āṅgiraseḥ	Krittika, Magha, Anuradha, Dhanistha
4. Atri (*Consumer*)	Atre	Rohini, Purva Phalguni. Jyeshta, Satabisha
5. Pulasthya (*One of Smooth Hair)*	Pulasthyasya	Mrigasira, Uttara Phalguni, Mula, Purva Bhadrapada
6. Pulahu (*Connector of Space*)	Pulahoḥ	Ardra, Hasta. Purva Ashadha, Uttara Bhadrapada
7. Kratu (*the Inspirer*)	kratave	Punarvasu, Chitra Uttara, Ashadha, Revati

All the rites for the dead are performed by the kartā (agent or chief mourner) wearing one garment only i.e. shirtless and wearing just a dhoti. Some young men may object to wearing a dhoti and they may wear a kurta and pyjamas instead.

Savyam means wearing the sacred thread draped over the left shoulder and

Apasavyam means wearing it draped over the right shoulder. (If one has not been initiated one may use a shawl.)

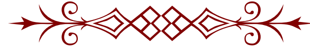
Saṅkalpa for the dead should be done holding the brahmañjali on the left thigh and all actions are done anti clockwise.

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[1] Kaśyapa was one of the prajāpatis or progenitors of sentient beings. He was the father of the gods and antigods.

[2] The nakṣatra can be obtained by going to a astrological site like <mypanchang.com> and inserting the birth data of the individual.

Relations



Father	pitā	Step-father	sāpatnapitā
Father's father	pitāmahaḥ	Father's mother	pitāmahī
Father's father's father	prapitāmahaḥ	Father's father's mother	prapitāmahī.
Father's f's, f's, father	vṛddhaprapitāmahaḥ	Father's f's, f's, mother	vṛddhaprapitāmahī
Mother	mātā	Step-mother	sāpatnamātā.
Mother's father	mātāmahaḥ	Mother's mother	mātāmahī
Mother's father's father	pramātāmahaḥ	Mother's father's mother	pramātāmahī
Mother's f's, f's, father	vṛddhapramātāmahaḥ	Mother's f's, f's mother:	vṛddhapramātāmahī

Wife – patnī
Husband – patiḥ

Son – putraḥ
Son's son – pautraḥ
Son's daughter – pautrī

Daughter – putrī
Daughter's son – dauhitraḥ
Daughter's daughter – dauhitrī

Son-in-law – jāmātā.
Daughter-in-law – putra-patnī

Father-in-law – śvaśuraḥ
Mother-in-law – śvaśura-patnī

Brother – bhrātā
Step-brother – sāpatnabhrātā.
Sister – bhaginī
Step-sister – sāpatnabhaginī

Father's brother – pitṛvyaḥ
Father's sister – pitṛbhaginī
Mother's brother – mātulaḥ
Mother's sister – mātṛbhaginī.

Male teacher – guruḥ
Male teacher's wife – gurupatnī
Female teacher – gurvī
Female teacher's husband – gurvīpatiḥ
Disciple – śiśyaḥ
Friend (male) — sakhā.
Friend (fem) – sakhī
A dear one – āptajanaḥ
One born in the same lineage – svakulajātaḥ



SARVA PRĀYAŚCITTA

- Ideally the dying person should be laid on a grass-mat or bed of eastward pointing darbha grass with the feet to the South.
- After worshipping the Lord one should then begin the chanting of the lord's name or the reciting of the Viṣṇu sahasranamam until demise.
- The dying person or a relative on his/her behalf should make a *go-dāna* as atonement for all sins committed during the dying person's life time.
- If not done when dying it may be done as soon as possible afterwards.

Godāna Saṅkalpaḥ

hariḥ oṁ tat sat । śrī govinda 3 । adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñayā pravartamānasya adya brahmaṇaḥ dvitīya parārdhe ………. asyām puṇya tithau —
_________ gotra ____________ nāma mama [pita/māta] jñātājñāta kāmākāma sakṛd asakṛt kṛta kāyika vācika mānasika sāṁsargika spṛṣṭāspṛṣta bhuktābhukta pītāpīta sakala pātaka anupātaka upapātaka laghu pātaka saṅkarī karaṇa malinī karaṇa apātrī karaṇa jāti-bhraṁśa-kara prakīrṇakādi nānā vidha pātakānām nirāsena dehāvasāna kāle deha śuddhi dvārā śrī parameśvara prītyartham imāṁ sarva prāyaścitta pratyāmnāya bhūtāṁ yathā śaktyalaṅkṛtāṁ sa-vatsāṁ gāṁ rudra daivatāṁ _________ gotrāya _________ śarmaṇe brāhmaṇāya tubhyaṁ ahaṁ sampradade oṁ tatsan na mama ॥

for all the sins of my father / mother who is now dying; I pray for forgiveness, for all the offences committed from the day of his birth to this day of his dying, in his childhood, youth, adulthood and old age, in his his waking, in his sleeping and in his dreams; motivated through desire, anger, greed, delusion, pride, greed or envy, through his organs of knowledge or organs of action, the major offences that he may have committed or the minor ones, offences done knowingly or unknowingly, those done in secret or those done openly, for all these various offences, minor as well as major, unable to perform the proper expiation or penance I now make a donation of a cow to _____________. of the _________ gotra.

yajña sādhana bhūtā yā viśvasyāgha praṇāśinī ।
asya mūlya pradānena prīyatāṁ viśva-rūpa-dhṛt ॥

prāyaścitte samutpanne niṣkṛtīrna kṛtā yadi ।
yasya pāpasya śuddhyarthaṁ dhenu mūlyaṁ dadāmi te ॥



AURDHVA DEHIKA RITES

- The washing of the corpse is usually done at the funeral palour but washing by the family can be negotiated with the funeral directors.
- The final rites are either performed at the funeral palour, the home or the crematorium and the application of the rituals will differ slight accordingly.
- If performed at home then the coffin is brought in head-first and laid with the feet to the South and is removed from the house feet first.
- Perform ācamanam, prāṇāyāma

Rakṣa-dīpa Prajvalanam

- Light the Rakṣa-dīpam of sesame oil and place it facing south

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta ǀ
yāvat karma samāptiḥ syāt tāvat tvaṁ susthiro bhava ǁ

- Recite the saṅkalpa

saṅkalpa — hariḥ om tatsat ǀ govinda govinda govinda asya śrī bhagavato mahā puruṣasya śrī viṣṇoḥ ājñayā pravartamānasya adya brahmaṇo dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare, aṣṭāviṁśatitame kali yuge, kali-yugasya prathama pāde, …….

☞ Apasavyam asyām puṇya tithau,__________ gotra __________ mama pituḥ/mātuḥ pretasya pretatva nivṛtaye uttama loka prāpti-arthaṁ, aurdhva dehika karma kariṣye ǁ

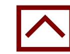
Preta Śuddhi

- Sit on the right side of the coffin facing south.
- The family either washes the corpse or does so symbolically through the sprinkling of holy water.

Puṇyāham

- Place Kumbha with five mango leaves on a pile of rice
- Invoke Varuna and offer akṣata in place of the actual upacāras.
- Chant Pavamāni Sūkta or at least the Aghamarṣana Sūktam.

North



kartā



kuṇḍa



Piṇḍas





South

hiraṇya śṛṅgaṁ varuṇaṁ prapadye tīrthaṁ me dehi yācitaḥ ǀ
yan mayā bhuktam asādhūnāṁ pāpebhyaśca pratigrahaḥ ǁ 1 ǁ

I take refuge in Varuna, who is radiant like gold. O Varuna I entreat you to grant me the saving grace, for I have enjoyed that which belongs to unworthy people and have accepted gifts from people whose earnings were unlawful.

yan me manasā vācā karmaṇā vā duṣkṛtaṁ kṛtam ǀ
tan na indro varuṇo bṛhaspatiḥ savitā ca punantu punaḥ punaḥ ǁ 2 ǁ

May Indra, Varuna, Brahaspati and Savitar completely absolve me and my people from the sins that we have committed in thought word or deed.

namo̱'gnaye'psu̱mate̱ nama̱ indrāya̱ namo̱ varuṇāya̱ namo vāruṇyaiḥ
naṃo̱'dbhyaḥ || yad a̱pāṁ krū̱raṁ yad ame̱dhyaṁ yad aśā̱ntaṁ tad
apagacchatāt || 3 ||

Salutations to the mystic fire hidden within the waters, Salutations to Indra, Salutations to Varuna, Salutations to the energy of Varuna, Salutations to the cosmic powers that are represented by water. Through the power of this chant let all that is injurious, impure or troublesome in water be destroyed.

a̱tyā̱śa̱nād atī pā̱nā̱d yacca̱ u̱grāt prati̱grahāt |
tan me̱ varuṇo rā̱jā̱ pā̱ṇinā hyava̱marśatu || 4 ||

May King Varuna efface and absolve me of whatever sins I have incurred by eating unlawful food, drinking unlawful beverages and accepting gifts from unlawful persons.

so'ham apā̱po vi̱rajo̱ nirmu̱kta mukta ki̱lbiṣaḥ |
nākasya pṛ̱ṣṭham āruhya̱ gacche̱d brahma salo̱katām || 5 ||

Thus becoming sinless and pure and freed from negative desires and attachment, may I ascend to the Supreme State of enlightenment and achieve union with the cosmic consciousness.

yaścā̱psu varuṇa̱s sa pu̱nātvagha-marṣa̱ṇaḥ ||
May the all pervading sin-effacing Varuna purify us.

yat pṛthi̱vyāguṁ rajas sva̱māntarikṣe vi̱rodasī |
i̱māguṁ stadā̱po varuṇaḥ pu̱nātvagha-marṣa̱ṇaḥ || 6 ||

May the sin-effacing Varuna, the god or waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric regions and the intervening space, and also those connected with us.

pu̱nantu̱ vasavaḥ pu̱nantu̱ varuṇaḥ pu̱nātvagha-marṣa̱ṇaḥ |
e̱ṣa bhū̱tasya ma̱dhye bhuvanasya go̱ptā || 7 ||

May the Vasus purify us. May Varuna purify us. May the sage named Aghamarshana purify us. Varuna is the protector of the world that was, and also the world that exists at present between the past and future worlds

e̱ṣa pu̱ṇya-kṛtāṁ lo̱kā̱n e̱ṣa mṛ̱tyor hira̱ṇmayam |
dyāvā pṛthi̱vyor hira̱ṇmaya̱guṁ saguṁ śrita̱guṁ suvaḥ |
sa na̱s suva̱s saguṁ śiśādhi || 8 ||

He grants to those doers of virtuous deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who supports heaven and earth, having become the Sun is wholesome and attractive. Being so blissful and benevolent in nature Varuna grant us your favours and purify us.

oṁ ārdra̱ṃ jvala̱ti̱ jyotir a̱ham asmi | jyo̱tir jvala̱ti̱ brahmā̱ham asmi |
yo'ham asmi̱ brahmā̱ham asmi | a̱ham asmi brahmā̱ham-asmi |
a̱ham e̱vāham mām ju̱homi̱ svāhā ||

That Supreme Light which projected itself as the universe like a soaked seed which sprouts — I am that Supreme Light. I am that Supreme Light of Brahman which shines in the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now with the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore

I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always, May this oblation be well made.

ṛtañ ca satyaṁ cābhiddhāt tapaso 'dhyajāyata |
tato rātryajāyata tatas samudro arṇavaḥ |

samudrād arṇavā dadhi saṁvatsaro ajāyata |
ahorātrāṇi vidadhad viśvasya miṣato vaśī |

sūryā candramasau dhātā yathā pūrvaṁ akalpayat |
divaṁ ca pṛthivīṁ cāntarikṣam atho suvaḥ || R.V. 10:190

From Tapas kindled to its height Eternal Law and Truth were born: Thence was the Night produced, and thence the billowy flood of sea arose. From that same billowy flood of sea the Year was afterwards produced. Ordainer of the days and nights, Lord over all who close the eye. Dhatar, the great Creator, then formed in due order Sun and Moon. He formed in order Heaven and Earth, the regions of the air, and light.

prājāpatyaṁ pavitram | śatodyāmaguṁ hiraṇmayam |
tena brahma vido vayam | pūtam brahma punīmahe ||

That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. *(S.V. Part ii, book 5 Hymn 8)*

indras sunītī saha mā punātu | somas svastyā varuṇas samīcyā |
yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu |
oṁ bhūrbhuvasuvaḥ ||

May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.

gayādīni ca tīrthāni ye ca puṇyāḥ śiloccayāḥ |
kurukṣetraṁ ca gaṅgā ca yamunā ca saridvarā || 1 ||

kauśikī candrabhāgā ca sarva pāpa praṇāśinī |
nandā bhadrā'vakāśā ca gaṇḍakī sarayūs tathā || 2 ||

bhairavaṁ ca varāhaṁ ca tīrthaṁ piṇḍārakaṁ tathā |
pṛthivyāṁ yāni tīrthāni catvāraḥ sāgaras tathā || 3 ||

pretasya viśuddhyarthaṁ asmins toye viśantu vai |

- Asperse the coffin/corpse.

satyaṁ śuddhaṁ tapā śuddhaṁ jñāna śuddhaṁ tathaiva ca |
sarva bhūtādayā śuddhaṁ jala śuddhañca pañcama ||

- Melted ghee is placed on the mouth, nostrils, eyes, ears and mouth of the corpse.

oṁ vācante śundhāmi | prāṇan te śundhāmi | cakṣuṣ te śundhāmi | śrotraṁ te śundhāmi | nābhin te śundhāmi | meḍran te śundhāmi | pāyun te śundhāmi | caritrāguṁs te śundhāmi ||

I purify your speech, your life's breaths, your eye, your hearing, your very core do I purify, I purify your discharges and your acts too do I purify. (V.S. 6:14)

- Cover the corpse with a new white cloth.
- Facing the south all offer their obeisance to Lord Yama.

Yama Prārthana

yama saṁyamani nāthaś śyāmalāya namaḥ priyaḥ |
daṇḍa-bhṛn mahiṣārūḍho dakṣinasyāṁ diśi sthitaḥ || 1 ||

O Lord of the Dead, the king of the underworld, the consort of Samyamani, the wielder of the rod of justice, seated upon a buffalo in the Southern direction.

yena saṁhrīyate sarvaṁ yena dharmaśca rakṣyate |
yasmād bibheti loko'yaṁ preta-nātha namo'stu te || 2 ||

I salute you, O Lord of the Dead, the one who protects the Dharma, who terrifies the whole world, and by whom all is eventually taken.

ehi dharma bhṛtām śreṣṭha, dharmā-dharma vicārakaḥ |
dharmeṇa dhārayaṁ lokān, dharma rājā namo'stute || 3 ||

Come, O the best of the upholders of Dharma, the judge of Dharma and Adharma, the one who supports and sustains the world through Dharma. Salutations to the Lord of Dharma.

daṇḍa hasta dharo-devo, dharma rājā mahā-balaḥ |
mahā-kāla mahā-deva, dharma mūrte namo'stute || 4 ||

I salute you, O embodiment of the Dharma who carries the rod of chastisement, the mighty King of Dharma, the great god and Time itself.

namo dharmāya mahate namaḥ pāpāntakāya ca |
jñāna vijñāna rūpāya dharma mūrte namo'stute || 5 ||

Salutations to the Great Lord of Righteousness, the Redeemer of all sins. Obeisance to Him, in the form of righteousness; manifest in wisdom and ignorance.

yamāya dharma-rājāya mṛtyave cāntakāya ca |
vaivasvatāya kālāya sarva-bhūta-kṣayāya ca ||
audumbarāya dadhnāya nīlāya parameṣṭhine |
vṛkodarāya citrāya citra-guptāya vai namo namaḥ ||

Salutations to the Lord of Death, to the one who is the ultimate controller, King Dharma, the destroyer and the end of all things, the son of the Sun-god, the personification of time, the all-powerful one, the blue-hued one, the subject of all worship, the insatiable one, mysterious one, who maintains the akashic records of everything that happens. To the one who maintains the akashic records all hail.

oṁ kāla rūpāya vidmahe | daṇḍa-dharāya dhīmahi | tanno yama pracodayāt ||

☞ Savyam

Kravya Agni Āvāhanam

- This is usually done at the crematorium, but if not being done there, it can be done at home.
- In a clay pan light a fire and invoke Kravya Agni.

oṁ kravyāda nāma agnaye namaḥ ||
kravyāda nāma agniṁ āvāhayāmi, sthāpayāmi ||
āgaccha bhagavan agne śmaśānau sannidho bhava ||

I pay my obeisance to the fire that consumes corpses, contemplate the Mystic fire, I invoke the Mystic fire to be present here in this crematorium

Pūjā — eṣa gandhaḥ kravyādāgnaye namaḥ | ete akṣatāḥ kravyādāgnaye namaḥ | imāni puṣpāṇi kravyādāgnaye namaḥ | eṣa dhūpa kravyādāgnaye namaḥ | eṣa dīpa kravyādāgnaye namaḥ ||

- A libation of ghee or sesame oil is poured into the fire, mouth or on the head of the corpse.

om pareyivāguṁsaṁ pravato mahīranu bahubhyaḥ panthām anupaspaśānam | vaivasvataguṁ saṅgamanaṁ janānāṁ yamaguṁ rājānaguṁ haviṣā duvasya svāhā || yamāya idaṁ na mama ||

1. Offer oblations to Yama the son of Vivasvant the Knower, who was the first to pass away along mighty steeps and has founded the path for the many [who follow].

oṁ lomabhyas svāhā | tvace | lohitāya | medobhyas | māsebhyas | snāyubhyas | asthibhyas | majjabhyas | retase | pāyave | āyāsāya | prāyāsāya | saṁyyāyāsāya | viyāsāya | udyāsāya | śuce | śocate | śocamānāya | śokāya | tapase | tapyate | tapyamānāya | taptāya | dharmāya | niṣkṛtyai | prāyaścityai | bheṣajāya | yamāya | antakāya | mṛtyave | brahmaṇe | brahma-hatyāyai | viśvebhyo devebhyo | dyāvā-pṛthivībhyāguṁ ||

oṁ āyur yajñena kalpatām prāṇo yajñena kalpatām apano yajñena kalpatām vyāno yajñena kalpatām cakṣur yajñena kalpatāguṁ śrotram yajñena kalpatām mano yajñena kalpatām vag yajñena kalpatām ātma yajñena kalpatām yajño yajñena kalpatāggas svāhā ||

By the fire sacrifice that I perform. Let the fire sacrifice give me long life, Let fire sacrifice give me inhaled air, Let fire sacrifice give me exhaled air, Let fire sacrifice give me able eyes, Let fire sacrifice give me able ears, Let fire sacrifice give me able mind, Let fire sacrifice give me able words, Let fire sacrifice give me an able Self, Let fire sacrifice give me ability to perform more fire sacrifices.

tvaṁ bhūtakṛj jagad-yone tvaṁ loka paripālakaḥ |
uktas saṁhārakas tasmād etaṁ svargaṁ mṛtaṁ naya ||

O Lord, you are the Creator of all beings, the source of the universe, The Protector of all creatures. Please therefore, in the form of fire, consume this corpse and convey the deceased to a superior realm. (G.P. ii;4;65.)

kṛtvā tu duṣkṛtaṁ karma jānatā vā'pyajānatā |
mṛtyu-kāla-vaśaṁ prāptaṁ naraṁ pañcatvam āgatam ||

Whatever positive or negative deeds on may have committed knowly or unknowlingly at the time of death the body dissolves into the five elements.

dharmādharma samāyuktaṁ lobha-moha samāvṛtam |
daheyaṁ sarva gātrāṇi divyān lokān sa gacchatu ||

Only one's dharma and adharma accompany one, enveloped with greed and delusion. May this body be consumed by the fire and may the deceased attain a higher realm.

Pañca Piṇḍa Dānam[3]

⁂ **Prathama Piṇḍa Dānam** (Place of death)

- ❖ Sit on the right side of the corpse facing South.
- ❖ On a Banana leaf, place three blades of kusha with their points to the South.

☞ Apasavyam hariḥ om tatsat । mama upāta etc. __________ gotrasya __________ mama pituḥ pretasya (mātuḥ gotrāyāḥ /pretāyāḥ) pretatva nivṛtti pūrvaka śāstrokta phala prāpti-arthaṁ bhūmī-ādi devatā tuṣṭi-arthaṁ ca mṛtika sthāna nimittaka piṇḍa dānaṁ kariṣye ॥

- ❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā mṛti-sthāne śava nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ॥

- ❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

oṁ adya __________ gotra /gotre __________ mama pituḥ preta/mātuḥ pretā - mṛta sthāne śava nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ॥

- ❖ Take the leaf-container in the hands and say:

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā mṛti-sthāne śava nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ॥

- ❖ Take the water and pour it over the piṇḍa

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām ॥
idaṁ gandhas tavopatiṣṭhatām ॥
ete akṣatās tavopatiṣṭhatām ॥
idaṁ bhṛṅgarāja pātraṁ tavopatiṣṭhatām ॥


Bhringaraj/false daisy

☞ Savyam

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ ।
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ॥

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please Thee to grant liberation to the departed one.

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[3] Protocol lays down that six piṇḍas (rice-balls) should be offered, one at each of six places — (1) the place of death, (2) at the door, (3) at the crossroads, (4) at the place of rest on the way to the crematorium, (5) on the pyre and (6) at the collection of the ashes.

The corpse is called *śava* at the place of death — the goddess of the earth is pleased by the piṇḍa offered. The corpse is called *pantha* at the door, and the deity Vāstu is pleased with the offering. It is called *khecara* at the crossroads and the Elementals are pleased by the offering. At the resting place the corpse is known as *bhūta* and the guardian deities of the ten directions are satisfied by the offering. On the pyre the corpse is called *sādhaka* and *preta* after the collection of the bones.

❈ Dvitīya Piṇḍa Dānam (door of the house)

☞ Apasavyam oṁ adya __________ gotrasya __________ mama pituḥ pretasya (mātuḥ gotrāyāḥ /pretāyāḥ) pretatva nivṛtti pūrvaka śāstrokta phala prāpti-arthaṁ gṛha vāstu adhi-devatā tuṣṭi-arthaṁ nirgama dvāra nimittaka piṇḍa dānaṁ kariṣye ||

❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā nirgama dvāre panthā nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tava-upatiṣṭhatām ||

❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

oṁ adya __________ gotra /gotre __________ mama pituḥ preta/mātuḥ pretā - nirgama dvāre panthā nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ||

❖ Take the leaf-container in the hands and say:

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā nirgama dvāre panthā nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

☞ Savyam

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

❈ Tritīya Piṇḍa Dānam (Cross-roads)

☞ Apasavyam oṁ adya __________ gotrasya __________ mama pituḥ pretasya (mātuḥ gotrāyāḥ /pretāyāḥ) pretatva nivṛtti pūrvaka śāstrokta phala prāpti-arthaṁ upaghātaka bhūta-apasāraṇa-arthaṁ catuṣpathe khecara nimittaka piṇḍa dānaṁ kariṣye ||

❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya __________ gotra/gotre__________ preta/pretā catuṣpathe khecara nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

oṁ adya __________ gotra /gotre __________ mama pituḥ preta/mātuḥ pretā - catuṣpathe khecara nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ||

❖ Take the leaf-container in the hands and say:

oṁ adya __________ gotra/gotre__________ preta/pretā catuṣpathe khecara nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

☞ Savyam

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

❈ Caturthi Piṇḍa Dānam (Place of rest)

☞ Apasavyam oṁ adya ___________ gotrasya ___________ mama pituḥ pretasya (mātuḥ gotrāyāḥ /pretāyāḥ) pretatva nivṛtti pūrvaka śāstrokta phala prāptyarthaṁ dehasya ahavanīya yogyatābhāva sampādaka yakṣa rākṣasa piśācādi tuṣṭi arthaṁ viśrāma sthāne piṇḍa dānaṁ kariṣye ||

- ❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya _________ gotra/gotre________ mama pituḥ preta/mātuḥ pretā viśrāma sthāne bhūta nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- ❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

oṁ adya ___________ gotra /gotre ___________ mama pituḥ preta/mātuḥ pretā viśrāma sthāne bhūta nimittaka eṣa piṇḍa te mayā dīyate tavopatiṣṭhatām ||

- ❖ Take the leaf-container in the hands and say:

oṁ adya ___________ gotra/gotre___________ mama pituḥ preta/mātuḥ pretā viśrāma sthāne bhūta nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

☞ Savyam

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

- ❖ Carry the coffin and reciting the mahāmantra procede to the crematorium.
- ❖ The following items are carried to the cemetery — clay pot with water, clay vessel with the fire and accessories for the piṇḍa-dānam, 7 samidhas, and flowers for the śraddhāñjali.

AT THE CREMATORIUM

- Scatter til or mustard seeds on the place where the coffin is to be placed with the feet directed to the south.

apeta vīta vica sarpatāto'smā etaṁ pitaro lokam akran |

ahobhir adbhir aktubhir vyaktaṁ yamo dadāty-avasānam asmaiḥ ||

Begone! O troublesome elementals, disperse! slink off from here! for him the fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and by nights.

- Spread a cloth or a banana leaf.
- Offer 2, 3 piṇḍas or all 5 piṇḍas at once if not previously offered.

Pañcama Piṇḍa Dānam (In the hand of the corpse)

- Spread 3 kuśa and offer the 5th piṇḍa

☞ Apasavyam oṁ adya __________ gotrasya ___________ mama pituḥ pretasya (gotrāyāḥ mātuḥ /pretāyāḥ) pretatva nivṛtti pūrvaka śāstrokta phala prāptyarthaṁ pretasya cittāyāṁ śava haste sādhaka nimittaka piṇḍa dānaṁ kariṣye.

- In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā cittāyāṁ sādhaka nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- Take the piṇḍa and offer it from the pitṛ-tīrtha.

oṁ adya __________ gotra /gotre __________ mama pituḥ preta/mātuḥ pretā cittāyāṁ sādhaka nimittaka eṣa piṇḍas te mayā dīyate tavopatiṣṭhatām ||

- Take the leaf-container in the hands and say the mantras and then pour over the piṇḍa

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā cittāyāṁ sādhaka nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

☞ Savyam

- Place the piṇḍa in the hand of the corpse.

Prārthana

anādi nidhano devaś śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava || 1 ||

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please you to grant liberation to this departed one.

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam || 2 ||

Those who worship the Lord Govinda of dark hue; garbed in yellow silk, for them there is no fear of death.

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama || 3 ||

O Most merciful Lord Krsna who art the saviour of the helpless, have mercy upon those who are drowning in this ocean of repeated birth & death.

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana |
asya pretasya mokṣārthaṁ suprīto bhava sarvadā || 5 ||

O Lord Narayana foremost of divinities, Consort of Lakshmi, Lord of humankind! Please show compassion and grant liberation to the departed one.

Śraddhāñjali

- All the relatives now circumambulate the coffin in an anticlockwise direction with the youngest going first.
- The relatives and friends may now offers flowers at the feet or on top of the coffin.
- Chant bhajans or stotras or the Yama Sūkta during the procedure.

Ghaṭa-bhiṇḍanam

- After the circumambulation has ended, the karta takes a pot of water and holding it on his left shoulder, circumambulates the corpse three times anticlockwise and then goes outside and breaks the jug. Without looking back he returns.

hiraṇmayena pātreṇa satyasyāpihitaṁ mukhaṃ |
tat tvaṁ pūṣann apāvṛṇu satya dharmāya dṛṣṭaye ||

The face of truth is covered with a golden disc. Unveil it, O Pushan, so that I who love the truth may see it.

pūṣann ekarṣe yama sūrya prājāpatya vyūha raśmīn samūha |
tejo yat te rūpaṁ kalyāṇatamam tat te paśyāmi |
yo 'sāvasau puruṣas so 'ham asmi ||

O Pushan, the sole seer, O Controller, O Sun, offspring of Prajapati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also am I.

vāyur anilam amṛtam athedaṁ bhasmāntaguṃ śarīram |
om 3 krato smara kṛtaggus smara krato smara kṛtaggus smara ||

May this (life) enter into the immortal breath (Vayu); then may this body end in ashes. 0 Intelligence, remember, remember what has been done. Remember, 0 Intelligence, what has been done, Remember.

agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |
yuyodhyasmaj-juhurāṇam eno bhūyiṣṭhānte nama uktim vidhema ||

O Refulgent Agni you possess all kinds of knowledge and are therefore wise. Lead us in a goodly path to the wealth of Beatitude. Keep away from us corrupting sin which stands in the way of our attainment. We offer you many salutations.

Brahma Pañca-ratna Stotra

namaste sate sarva lokāśrayāya, namaste cite viśvarūpātmakāya
namo 'dvaita tattvāya mukti-pradāya, namo brahmaṇe vyāpine śāśvatāya || 1 ||

I pay my obeisance to the eternal Refuge of all: I bow to the pure Intelligence manifested in the universe. I pay my obeisance to the Non-dual Absolute that grants liberation. I bow to Brahman the great, all-pervading attributeless One.

tvam ekam śaraṇyaṁ tvam ekam vareṇyam, tvam ekaṁ jagat kāraṇaṁ viśvarūpam |
tvam ekaṁ jagat kartṛ pātṛ prahartṛ, tvam ekaṁ paraṁ niścalaṁ nirvikalpam || 2 ||

You are the only Refuge and Object of adoration. The whole universe is your appearance and you are it's substrate. You alone are Projector, Preserver, Destroyer of the Universe. You are the sole immutable and inconceivable Supreme Being.

bhayānāṁ bhayaṁ bhīṣaṇaṁ bhīṣaṇānāṁ, gatiḥ prāṇināṁ pāvanaṁ pāvanānām |
mahoccaiḥ padānāṁ niyantṛ tvam ekam, pareṣāṁ paraṁ rakṣakaṁ rakṣakāṇām || 3 ||

You are the Dread of the dreadful, the Terror of the terrible. The Refuge of all beings, Purifier of all purifiers. You alone rule the high-placed ones, Supreme over the supreme, Protector of the Protectors.

pareśa prabho sarva rūpāprakāśin, anirddeśya sarvendriyāgamya satya |
acintyākṣara vyāpakāvyakta tattva, jagat bhāsakādhīśa pāyādapāyāt || 4 ||

O Supreme Lord in Whom all things are, yet Unmanifest in all, Imperceptible by the senses, yet the very Truth. Incomprehensible, Imperishable, All-pervading hidden Essence. Lord and Light of the Universe! save us from harm.

tad ekaṁ smarāmas-tad ekaṁ japāmaḥ, tad ekaṁ jagat sākṣi-rūpaṁ namāmaḥ |
sad ekaṁ nidhānaṁ nirālambam īśaṁ, bhavāmbhodhipotaṁ śaraṇyaṁ vrajāmaḥ ||

On that One alone we meditate, that One alone we sing in praise, To that One alone the Witness of the Universe we bow. Refuge we seek with the One Who is our sole Eternal Support, The Self-existent Lord, the Vessel of safety in the ocean of repeated birth.

pañca-ratnam idaṁ stotraṁ brahmaṇaḥ paramātmanaḥ |
yaḥ paṭhet prayato bhūtvā brahma-sāyujyam āpnuyāt ||

- The curtain is closed and the coffin removed to the incinerator.

Incineration

- ❖ Empty the ashes from the previously kindled fire on top of the coffin.
- ❖ Some places allow a small fire to be lit on top of the coffin prior to incineration.
- ❖ Light some camphor and invoke Kravya Agni.

oṁ kravyāda nāma agnaye namaḥ ||
kravyāda nāma agniṁ āvāhayāmi, sthāpayāmi ||
āgaccha bhagavan agne śmaśānau sannidho bhava ||

I pay my obeisance to the fire that consumes corpses, contemplate the Mystic fire, I invoke the Mystic fire to be present here in this crematorium

- ❖ A libation of ghee or sesame oil is poured into the fire.

oṁ agnaye svāhā | oṁ kāmāya svāhā | oṁ lokāya svāhā | oṁ anumatyai svāhā ||

oṁ pareyivāguṁsaṁ pravato mahīranu bahubhyaḥ panthām anupaspaśānam | vaivasvataguṁ saṅgamanaṁ janānāṁ yamaguṁ rājānaguṁ haviṣā duvasya svāhā || yamāya idaṁ na mama ||

1. Offer oblations to Yama the son of Vivasvant the Knower, who was the first to pass away along mighty steeps and has founded the path for the many [who follow].

- ❖ Offer 7 samidhas on the *citta* or on top of the coffin.

ajo bhāgas tapasā taṁ tapasva taṁ te śocis tapatu taṁ te arciḥ |
yās te śivās tanvo jātavedas tābhir vahainaṁ sukṛtām u lokaṁ ||

Your portion is the goat: with heat consume him: let your fierce flame, your glowing splendour, burn him with your auspicious forms, O Jatavedas, bear this person to the region of the pious . (R.V.10:16:4)

ā rabhasva jātavedas tejasvad haro astu te |
śarīram asya saṁ dahāyainaṁ dhehi sukṛtām u loke ||

O all-knowing Agni take this person under your radiant shelter, consume this body, and establish him in the world of virtuous action. (A.V. 18:3:71)

tvaṁ bhūtakṛj jagad-yone tvaṁ loka paripālakaḥ |
uktas saṁhārakas tasmād etaṁ svargaṁ mṛtaṁ naya ||

kṛtvā tu duṣkṛtaṁ karma jānatā va'pyajānatā |
mṛtyu-kālavaśaṁ prāptaṁ naraṁ pañcatvam āgatam ||

dharmādharma samāyuktaṁ lobha-moha samāvṛtam |
daheyaṁ sarva gātrāṇi divyān lokān sa gacchatu ||

- ❖ At the time of incineration say:—

asmāt tvam adhi jāto'si tvad ayaṁ jāyatāṁ punaḥ |
asau svargāya lokāya svāhā ||

Born are you from us O Agni; let him/her again be born from you.
For the attainment of the realm of svarga I make this offering. All-hail! (Y.S.35;22)

- ❖ All the chief mourners then go outside and offer tilāñjali.

om adya _________ gotra/gotre __________ nāma/nāmnī sādhaka/sādhakī pretatva nivṛtaye akṣaya svarga loka prāptyarthaṁ etāḥ tilāñjalayas te mayā dīyante tavopatiṣṭhatām ||

- ❖ All now depart from the crematorium.
- ❖ Everyone should either have a shower before entering the house or at least sprinkle themselves with water. They should chew neem leaves, do ācamanam, touch water, cow-dung, oil, chillies, yellow mustard seeds and fire.
- ❖ The chief mourners should go and sit on the banks of a river or seashore till evening and then return home.

DĪPA DĀNA VIDHI

- ❖ At home the kartā lights a lamp that will be kept burning till the final rites.

☞ Apasavyam

hariḥ oṁ tatsat | govinda x 3 ……. asyām puṇya tithau _________ gotrasya/gotrāyāḥ _________ nāma/nāmnī pretasya/pretāyā pretatva nivṛtaye andhakāra dūri karaṇārthaṁ dīpa-dānaṁ ahaṁ kariṣye ||

In order to alleviate the misery of the deceased and to dispel the darkness of nescience I make this offering of a lamp.

pretasya andhakāra dūri karaṇārthaṁ prathama dine eṣa dīpaste mayā dīyate tavopatiṣṭetām ||

In order to dispel the darkness of ignorance, on this the first day, may this offering of a lamp be accepted.

andhakāre mahā-ghore mahattā tamasāvṛte |
tamo nivāraṇārthāya imaṁ dīpaṁ dadāmyaham ||

The terrible darkness of Ignorance envelops us all around.
In order to dispel this darkness I light this lamp of knowledge.

GHAṬA DĀNAM

- ❖ Fill a little pot with water and place it near the lamp.

hariḥ oṁ tatsat | govinda x3 ……. asyām puṇya tithau _________ gotra _________ gotre nāma/nāmnī preta/pretā pretatva ākāśe jala pānārthaṁ sajalo'yaṁ ghaṭas te mayā dīyate tavopatiṣṭetām ||

☞ Savyam

ASTHI SAÑCAYANA/NIRVAPANA VIDHIḤ

(Done on the 3rd, 7th, or 9th day after the cremation.)

- Return to the crematorium and collect the ashes in the box.
- Go to a maṇḍapa and scatter some mustard or sesame seeds.

apahatā asurā rakṣāguṁsi piśācā ye kṣayanti pṛthivīm anu |
anyatreto gacchantu yatraiśāṁ gataṁ manaḥ ||

Expelled are the Antigods, the forces of chaos that deprecate the earth. May they depart hence to another place that they may fancy.

- Open the box containing the ashes and mix with milk and sandal-paste and place them in a clay pot placed on some darbha grass in the south. Wrap the pot in red cloth.

ā tvā manasā'nārtena vācā brahmaṇā trayya vidyayā |
pṛthivyām akṣi-kāyām apāguṁ raser na nivapāmy-asau ||

saṅkalpaḥ — hariḥ oṁ tatsat Govinda x 3 ………………… asyām puṇya tithau

☞ Apasavyam

_________ gotrasya _________ pretasya/pretāyā mama pituḥ/mātuh dahana paścāt tritīye, saptame, navame 'hani asthi sañcayanaṁ (tathā jale nirvapanam) kariṣye ||

☞ Savyam

Rakṣa dīpa prajvalanam

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta |
yāvat karma samāptis syāt tāvat tvaṁ susthiro bhava ||

Karma-pātra sādhanam

- Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum.
- Cover the mouth of the vessel with the right hand or show the aṅkuśa mudra.

āvāhayāmyahaṁ devaṁ varuṇaṁ bhuvaneśvaram |
sarvauṣadhi-rasaṁ divyam amṛtaṁ prāṇa-dhārakam || 1 ||
apāṁ-pate jagan-nātha rasa rūpa gadādhara |
padmodbhava ihā-gaccha śakreṇa sahitaḥ prabho || 2 ||
sagaṇaśca sabhāryaśca śiśumāraika vāhana |
ehi deva jalādhyakṣa pātre'smin sannidhim kuru || 3 ||

oṁ namo namaste sphaṭika prabhāya suśveta vastrāya sumaṅgalāya |
supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaste || 4 ||

oṁ karma-pātraṁ susaṁpannam astu |

- Recite the following mantras:—

yad deva deva heḍanaṁ devāsaś-cakṛmā vayam |
agnir mā viśvān muñcatvaguṁ hasaḥ ||
yadi divā yadi naktam enāguṁsi cakṛmā vayam |
vāyur mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||
yadi jāgrad yadi svapna enāguṁsi cakṛmā vayam |
sūryo mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||

Whatever carelessness and familiarility we have show to the devas may Agni completely free us from the effects of that foible.
Whatever blunders have been committed by us during the day or night may Vayu liberate us from the effects of that.
Whatever blunders have been committed by us during wakefulness or sleep, may Surya free us from the effects of that

Aspersion

apavitraḥ pavitro vā sarvāvasthāṁ gato'pi vā |
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ ||

Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.

❃ Ṣaṣṭi Piṇḍa Dānam

Saṅkalpa — hariḥ om tatsat | mama upāta etc.

☞ Apasavyam __________ gotrasya __________ pretasya mama pitrasya (gotrasya __________ pretāyāḥ mātre) asthi sañcaya nimittaka piṇḍa-dānam ahaṁ kariṣye ||

❖ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā asthi sañcaya nimittaka piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Take the piṇḍa and offer it from the pitṛ-tīrtha.

oṁ adya __________ gotra /gotre __________ mama pituḥ preta/mātuḥ pretā asthi sañcaya nimittaka eṣa piṇḍas te mayā dīyate tavopatiṣṭhatām ||

❖ Take the leaf-container in the hands and say the mantras and then pour over the piṇḍa

oṁ adya __________ gotra/gotre__________ mama pituḥ preta/mātuḥ pretā pretasya asthi sañcaya nimittaka piṇḍopari atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

idaṁ śītalaṁ jalaṁ tavopatiṣṭhatām || idaṁ gandhas tavopatiṣṭhatām ||
ete akṣatās tavopatiṣṭhatām || idaṁ bhṛṅgarāja patraṁ tavopatiṣṭhatām ||

☞ Savyam

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

☞ Apasavyam

❖ Take gandha, akṣata and flowers

oṁ adyeha ___________ gotra/gotre___________ preta/pretā piṇḍa arcana vidhāu imāni gandha akṣata puṣpādīni tava upatiṣṭhatām ||

✳ Bali Dānam

❖ Offer 3 piṇḍas as bali

ye'smin śmaśāne devāḥ syur bhagavantaḥ sanātanāḥ |
te'smat sakāśād gṛhṇīyu balim aṣṭāṅgam akṣayam ||
pretasyāsya śubhāṅ-lokān prayacchantu ca śāśvatān |
asmākam āyur ārogyaṁ sukhaṁ ca dadatāṁ ciram ||

iti śmaśāna vāsibhyo (pretāya, preta-sakhābhyo) baliṁ sadīpaṁ dadāmi ||

(Offer 3 balis:— 1 for śmaśāna vāsis, 1 for Preta and 1 for his friends)

❖ Go to the place where the ashes are to be consigned or buried.

saṅkalpaḥ

hariḥ oṁ tatsat govinda x3 ……….. asyām puṇya tithau ________ gotrasya ________ śarmaṇaḥ pretasya/pretāyā mama pituḥ/mātuḥ adya dvitiye/tritiye'hani sāgare/ puṇya nadyāṁ /bhūmau vā bhasma nirvapanam kariṣye ||

❖ If burying, then dig a hole, sit facing south and spread darbha in the hole, sprinkle with water from the karma-pātra.
❖ Chant the aghamarṣaṇa sūkta and place the clay pot on the darbha in the hole.

hiraṇya śṛṅgaṁ varuṇaṁ prapadye tīrthaṁ me dehi yācitaḥ |
yan mayā bhuktam asādhūnāṁ pāpebhyaśca pratigrahaḥ || 1 ||

yan me manasā vācā karmaṇā vā duṣkṛtaṁ kṛtam |
tan na indro varuṇo bṛhaspatiḥ savitā ca punantu punaḥ punaḥ || 2 ||

namo'gnaye'psumate nama indrāya namo varuṇāya namo vāruṇyaiḥ namo'dbhyaḥ || yad apāṁ krūraṁ yad amedhyaṁ yad aśāntaṁ tad apagacchatāt || 3 ||

atyāśanād atī pānād yacca ugrāt pratigrahāt |
tan me varuṇo rājā pāṇinā hyavamarśatu || 4 ||

so'ham apāpo virajo nirmukta mukta kilbiṣaḥ |
nākasya pṛṣṭham āruhya gacched brahma salokatām || 5 ||

yaścāpsu varuṇas sa punātvagha-marṣaṇaḥ ||

yat pṛthivyāguṁ rajas svamāntarikṣe virodasī |
imāguṁ stadāpo varuṇaḥ punātvagha-marṣaṇaḥ || 6 ||

punantu vasavaḥ punantu varuṇaḥ punātvagha-marṣaṇaḥ |

eṣa bhūtasya madhye bhuvanasya goptā || 7 ||

eṣa puṇya-kṛtām lokān eṣa mṛtyor hiraṇmayam |
dyāvā pṛthivyor hiraṇmayagum sagum śritagum suvaḥ |
sa nas suvas sagum śiśādhi || 8 ||

ṛtañ ca satyam cābhiddhāt tapaso 'dhyajāyata | tato rātryajāyata tatas samudro arṇavaḥ | samudrād arṇavā dadhi saṁvatsaro ajāyata | ahorātrāṇi vidadhad viśvasya miṣato vaśī | sūryā candramasau dhātā yathā pūrvam akalpayat | divaṁ ca pṛthivīṁ cāntarikṣam atho svaḥ || R.V. 10:190

- ❖ Now cover with earth or pour them into the river or sea.

soma ekebhyaḥ pavate ghṛtam eka upāsate |
tebhyo madhu pradhāvati tāguṁs ca devāpi gacchatāt || 1 ||

1. For some is Soma purified for libation, some others are served ghee for oblations, to those for whom the Mead flows forth, even to those Devas let him depart.

tapasā ye anādhṛṣyās tapasā ye svar-yayuḥ |
tapo ye cakrire mahas tāguṁs ca devāpi gacchatāt || 2 ||

2. To those who became Invincible through spiritual practice, those whom spiritual practice has advanced to heaven. To those who showed great spiritual discipline in their lives, — even to those let him depart.

ye yudhyante pradhaneṣu śūrāso ye tanū tyajaḥ |
ye vā sahasra dakṣiṇās tāguṁs ca devāpi gacchatāt || 3 ||

3. To the heroes who contend in just wars and boldly give up their bodies away for the sake of others, or to those who gave a thousandfold charity, — even to those let him depart.

ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ |
pitṛṛn tapasvato yama tāguṁs ca devāpi gacchatāt || 4 ||

4. Yea, the first followers of Dharma — the Sacred Law, the Dharma's pure and holy strengtheners, to the Manes, Yama! Spiritual practitoners, even to those let him depart.

sahasra nīthāḥ kavayo ye gopāyanti sūryam |
ṛṣīn tapasvato yama tapojāguṁ api gacchatāt || 5 ||

5. Skilled in a thousand ways and means, the sages who protect the Dharma. The Rishis, Yama! Spiritual practitoners, — even to those let him depart. (R.V. 10:154.1-5 New Life.)

☞ Savyam

Prārthana

anādi nidhano devaś śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava || 1 ||

atasi puṣpa saṅkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam || 2 ||

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama || 3 ||

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana |
asya pretasya mokṣārthaṁ suprīto bhava sarvadā || 5 ||

Address to the Relatives

aśmanvatī rīyate sagum rabadhvam ut tiṣṭhata pra taratā sakhāyaḥ |
atrā jahāma ye asann aśevāś-śivān vayam ut tarema abhi vājān ||

Beside the flowing water here: hold fast to each other, keep your spirits up, and let us move on, my friends. Here let us leave the events that brought us pain, and cross the river to events that are auspicious. (RV 10:53:8)

yad vai devasya savituḥ pavitragum sahasra-dhāraṁ vitatam antarikṣe |
yena punād indram anārta mārtyai tenāhaṁ māgum sarva tanuṁ punāmi ||

The purifying force that is in the Sun, the countless solar Rays which radiate through the firmament, by which Indra was purified, may those rays purify us and console us in our grief.

yā rāṣṭrāt pannāda payanti śākhā abhi mṛtā nṛpatim icchamānāḥ | dhātus
tās sarvāḥ pavanena pūtāḥ prajayā'smān rayyā varcasā sagum sṛjātha ||

By the rays of the Sun may we be purified, may our prosperity be stable and our children be always with us. RV 10:53:8

ud vayaṁ tamasas-pari paśyanto jyotir-uttaram |
devaṁ devatrā sūryam aganma jyotir uttamam ||

Looking upon the loftier light above the darkness we have come. To Surya Narayana; God of gods, the light that is most excellent. (RV. 1;50;10).

dhātā punātu savitā punātu | agnis tejasā sūryasya varcasā ||

May the Creator purify us, may the Sun purify us, Agni by his briliance and the Sun by his splendor. TA.4.8

☞ Apasavyam

- Sprinkle the mourners with water from the karma-pātra.
- Extinguish the rakṣa-dīpa
- Dispose of all the items used for the ceremony.
- The kartā prostrates to the South

☞ Savyam

- The mourners return home and the kartā takes a bath.
- He continues with the daily piṇḍa-dānam and tilodaka libations.

DAY 4 — EKODDIṢṬHA ŚRĀDDHA

- According to the Grihya sūtras the family need observe only 3 days of mourning. So for them on the fourth day, perform an Ekoddiṣṭha śrāddha[4] and Puṇyāham.
- The kartā bathes, wears white and sits down.

Sthala-śuddhi

- Scatter mustard;

apahatā asurā rakṣāguṁsi piśācā ye kṣayanti pṛthivīm anu ।
anyatreto gacchantu yatraiśāṃ gataṃ manaḥ ॥

Pradhāna Saṅkalpaḥ — hariḥ oṁ tatsat । Govinda …….. asyām puṇya tithau:—

☞ Apasavyam _______ gotrasya _______ śarmaṇaḥ mama pituḥ [_______ gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva nivṛttyarthaṃ adya caturtho'hani ekoddiṣṭa śrāddham brāhmaṇa abhāvāt dravya abhāvāt ca ekoddiṣṭa vidhānena agnau kariṣye ॥

On this meritorious day in order to liberate my father/mother from an earth-bound state, on this fourth day I perform the mahaikodistha sraddha. In the absence of the qualified Brahmins and the specific required substances I make this offering through the means of the fire.

Preta Āvāhanam

☞ Apasavyam

- spread darbhas on the vedi with their points to the south and scatter til.

adya _______ gotrasya _______ śarmaṇaḥ mama pituḥ [_________nāmnīṁ mama mātuḥ] ekoddiṣṭa śrāddhe āvāhayiṣye ॥

āyāhi preta mama pituḥ somyā gambhīraiḥ pathibhiḥ pūryaiḥ ।
prajām asmabhyaṃ dadato rayiñ ca dīrghāyutvaṃ ca śata śāradaṃ ca ॥
ūrjaṃ vahantīr amṛtaṃ ghṛtaṃ payaḥ kīlālaṃ parisrutaguṁ āpasstha
tarpaya me pretaṃ pitaraṃ (me pratāṃ mātaraṃ) arghyam ॥

adya caturtho'hani ekoddiṣṭa vidhānena ekoddiṣṭa śrāddhe _______ gotrasya _______ śarmaṇaḥ mama pituḥ [pretāyā mama mātuḥ] idaṁ āsanam ॥

arghyam

- Fill one argha-pātra with water and recite the following

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye । śaṃ yor-abhisravantu naḥ ॥

- Add sesame seeds (black for men and white for women).

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[4] Ekoddiṣṭha is performed every month on the tithi of the death until the Sapiṇḍikaraṇa Śrāddha at the annual anniversary.

tilo'si soma devatyaḥ gosavo deva nirmitaḥ |
pratnavadbhiḥ pṛktaḥ svadhayā pitṛn lokā prīṇāhi naḥ svadhā ||

❖ Place a pavitri in the argha pātra and add gandha and puṣpa.

arghya pradanam

❖ With the uddhariṇi take and offer water.

yā divyā āpaḥ payasā saṁbabhūvuḥ | yā antarikṣa uta pārthivīryāḥ |
yāsām aṣāḍhā anuyanti kāmam | tā na āpaś śaguṁ syonā bhavantu ||

This water that is born from the essence of heaven,, that is in the atmosphere and in the earth, that is desired by Purvashadha for the fullfillment of desires, may this water grant us peace. (TB. 3.1.2)

Father — adya _______ gotrāya _______ śarmaṇāya mama pituḥ idaṃ te arghyam |
Mother — adya _______ gotrāya _______ nāmnyāḥ mama mātuḥ idaṃ te arghyam |

upacāraḥ

ayaṁ te gandha tavopatiṣṭhatām |
ete akṣatās tavopatiṣṭhatām |
idaṁ tulasī patraṁ tavopatiṣṭhatām |
ēṣa te dhūpa tavopatiṣṭhatām |
ayaṁ te dīpa tavopatiṣṭhatām |
idaṁ ūrṇa-sūtraṁ tavopatiṣṭhatām |
ayaṁ te adhvanna bali tavopatiṣṭhatām |

vastra yajñopavita uttariya ābharaṇārthe ime tilāḥ ime gandhāḥ |

Bhojana

❖ Place the khīr in a patra on the vedi and recite.

preta pituḥ [mātuḥ] idaṃ te bhojana pātram |

❖ Sprinkle with ghee.
❖ Do abhyukṣaṇam.
❖ Touch the leaf with the right thumb;

pṛthivī te pātraṁ dyaur apidhānaṁ brahmaṇas tvā mukhe juhomi | idaṁ viṣṇur vicakrame tredha nidadhe padam | samūḍham asya pāgm̐ sure ||
svāhā viṣṇo havyam̐ rakṣasva |

Father - adya ______ gotrāya ______ śarmaṇe pretāya pitre annaṁ saṁpradade ||

Mother - adya ______ gotrāyai ______ nāmnyāḥ pretyai mātre annaṁ saṁpradade ||

❖ Offer tilodaka

oṁ eko viṣṇur mahad bhūtaṃ pṛthak bhūtāny anekaśaḥ |
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||

There is only One Supreme All-pervading Lord of the Universe who dwells with the hearts of all beings, pervading all the three realms of existence, he remains, experiencing all, through the individual Self.

anena ādya ekoddiṣṭa śrāddhe bhagavan janārdaṇa priyatām |
May the Supreme Lord Janardana be gratified by the performance of this [monthly] ekodistha sraddha.

- ❖ Aposhanam
- ❖ Offer three times the arghya jalam. (*apradaksina*)

preta pituḥ [mātuḥ] anna pānīyam | saṁpannam | tṛpto'si | amṛtā pidhānam asi | idaṁ hasta prakṣālanam | idaṁ pāda-prakṣālanam | idaṁ ācamanīyam | iyaṁ te dakṣiṇa | idaṁ te tāmbūlam ||

Piṇḍa-dānam

Saṅkalpaḥ — hariḥ oṁ tatsat | govinda x 3 pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṁ asyāṁ puṇya tithau

☞ Apasavyam

_______ gotrasya _______ śarmaṇaḥ pretāya mama pitre [pretyai mama mātre] piṇḍa dānaṁ kariṣye ||

- ❖ place darbhas on the vedi to the south asperse with ;

mārjayantāṁ mama pitaraḥ /mātaraḥ |

adya _______ gotrasya _______ śarman/varma/gupta/dāsa pituḥ [nāmnī mātuḥ] etaṁ piṇḍaṁ dadāmi |

mārjayantāṁ mama pitaraḥ /mātaraḥ |

adya _______ gotrasya _______ śarman/varma/gupta/dāsa pituḥ [nāmnī mātuḥ] etaṁ piṇḍaṁ upatiṣṭasva ||

Visarjanam

vāje vāje 'vata vājino no dhaneṣu viprāmṛtā ṛtajñāḥ |

asya madhvaḥ pibata mādayadhvaṃ tṛptā yāta pathibhir deva yānaiḥ ||

O brahmanas, O Immortals and the knowers of the Truth, having accepted the offering of food at each offering, protect us in abundance of wealth and prosperity. Drink ye the essence of this offering and be ye satisifed; return ye by the path used by the devas.

- ❖ Remove the offerings and consign to water.

☞ Savyam

- ❖ Bathe and do puṇyāham.

DAY 10 — DAŚAGĀTRA

This ceremony is usually done over 10 days but nowadays all the offerings are made on the 10th day. For those who wish to retain the daily offerings the complete method is given in the appendix.

Rakṣa-dīpa prajvalanam

- ācamya, apavitra etc.
- Light the Rakṣa-dīpam of sesame oil and place it facing south

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta ||
yāvat karma samāptiḥ syāt tāvat tvaṁ susthiro bhava ||

oṁ devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca |
namaḥ svadhāyai svāhāyai nityam eva namo namaḥ || x 3

om namo namaste govinda purāṇa puruṣottama |
idaṁ śrāddhaṁ hṛṣīkeśa rakṣatāṁ sarvato diśaḥ ||

- Stand and scatter yellow mustard seeds and salute the following directions:—

oṁ prācyai diśe namaḥ | oṁ dakṣinasyai diśe namaḥ | oṁ pratīcyai diśe namaḥ |

oṁ udīcyai diśe namaḥ | oṁ antarikṣāya namaḥ | oṁ bhūmyai namaḥ ||

- take til and flowers and offer on the ground:—

oṁ śrāddha bhūmyai namaḥ ||

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau ___________ gotra ___________ pituḥ / (___________ gotrāyāḥ ___________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ adya daśama'hani daśa gātra piṇḍa dānam ahaṁ kariṣye ||

- take til and water and offer on the ground 3 times:—

oṁ ___________ gotra ___________ preta (gotre/pretā) citā daha janita tapa tṛṣa upaśamana arthaṁ prathama dina sambandhī eṣa tila toyāñjalis te mayā dīyate tavopatiṣṭhatām ||

- Make salutations to Lord Yama:—

oṁ yamāya namaḥ | dharma-rājāya | mṛtyave | antakāya | vaivasvatāya | dadhnāya | nīlāya parameṣṭhine | vṛkodarāya | citrāya | citra-guptāya ||

- Fill a small clay pot with water:—

ākāśe tu nirālambo vāyu-bhūta nirāśraya |
preta ghaṭo mayā dattas tavaiṣa upatiṣṭhatām ||

- Place two clay vessels on an āsana, pour water in one and milk in the other.

citā'nala pradagdho'si praityakto'si bāndhavaiḥ |
idaṁ nīram idaṁ kṣīram atra snāhi idaṁ piba ||

- Touch the water vessel:—

oṁ __________ gotra/gotrāyāḥ __________ preta/pretā anena jalena snāhi |

- Touch the milk vessel:—

oṁ __________ gotra/gotrāyāḥ __________ preta/pretā atra kṣīraṁ piba |

Prepare the karma-pātra (see page 17)

- Prepare an altar or if done outside — dig a trench from North-west to South-east.
- Prepare 10 āsanas, 10 piṇḍas and 10 ḍones
- Place 10 leaves for āsanas on the altar and place a banana next to each leaf.
- Sprinkle everything with the karma pātra water.
- Take tila and jal in a ḍone and make saṅkalpa

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ raurava nāma naraka uttāraṇāya mūrdhā vayava niṣpattyarthaṁ prathama dina nimittakaṁ pūraka piṇḍa pradānaṁ kariṣye ||

- Place chandan, akṣata and flower on each leaf.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

- In each ḍone place a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 1

- Offer the 1st piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ raurava nāma naraka uttāraṇāya mūrdhā vayava niṣpattyarthaṁ prathama dina nimittakaṁ pūraka prathama piṇḍas te mayā dīyate tava upatiṣṭhatām ||

Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 2

- Offer the 2nd piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye, yoni-puṁsa nāma naraka uttāraṇāya, karṇākṣi-nāsikā pūrakaḥ dvitīya piṇḍaste mayā dīyate tava upatiṣṭhatām ||

Pour the water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām

Piṇḍa 3

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye, mahā-raurava-nāma naraka uttāraṇāya, galāṁ sabhuja vakṣasthala pūrakaḥ tritīya piṇḍaste mayā dīyate tava upatiṣṭhatām ||

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 4

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye tāmisra nāma naraka uttāraṇāya, nābhi liṅga guda pūrakaḥ caturthaḥ piṇḍaste mayā dīyate tava upatiṣṭhatām ||

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām

Piṇḍa 5

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye andha-tāmisra nāma naraka uttāraṇāya, jānu jaṅghā pāda pūrakaḥ pañcama piṇḍaste mayā dīyate tava upatiṣṭhatām ||

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 6

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye sambhrama nāma naraka uttāraṇāya, sarva marma pūrakaḥ ṣaṣṭhaḥ piṇḍaste mayā dīyate tava upatiṣṭhatām ||

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 7

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye amedhya kṛmi sampūrṇa nāma naraka uttāraṇāya, sarva nāḍī pūrako saptama piṇḍaste mayā dīyate tava upatiṣṭhatām

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 8

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye purīṣa-bhakṣaṇa nāma naraka uttāraṇāya, danta nakha lomādi pūrakaḥ aṣṭhama piṇḍas te mayā dīyate tava upatiṣṭhatām ||

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 9

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye svamāṁsa bhakṣaṇa nāma naraka uttāraṇāya, vīrya pūrakaḥ navama piṇḍas te mayā dīyate tava upatiṣṭhatām ||

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām ||

Piṇḍa 10

- Offer the piṇḍa from pitru tirtha

oṁ mama pituḥ /mātuḥ pretasya pretatva nivṛttaye kumbhīpāka nāma naraka uttāraṇāya, kṣut-pipāsa pūrako daśamaḥ piṇḍas te mayā dīyate tava upatiṣṭhatām ||

Pour water over the piṇḍa — atra pratyavane nikṣva te mayā dīyate tava upatiṣṭhatām

Upacāras

- Offer a thread of wool, tulsi, betel, mithai, a banana, betel-leaf & nuts, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlaṁ pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

Tilāñjalī

- Take water & til and offer from the pitru-tīrtha on 1st piṇḍa once, 2nd piṇḍa twice etc. etc.
- If done in the house one can offer all the tilāñjalīs into a tray.

oṁ __________ gotra __________ preta daśama dine eka-tila toyāñjaliste mayā dīyate tavopatiṣṭhantām ||

oṁ adya dvitīya dine dvi-tila toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

oṁ adya tritīya dine trayas tila toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

oṁ adya caturtha dine catus tila toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

oṁ adya pañcama dine pañca tila toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

oṁ adya ṣaṣṭhama dine ṣaṭ tila toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

oṁ adya saptama dine sapta tila toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

oṁ adya aṣṭhama dine aṣṭhau toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

oṁ adya navama dine nava toyāñjalis te mayā dīyante tavopatiṣṭhanām ||

oṁ adya daśama dine daśa toyāñjalis te mayā dīyante tavopatiṣṭhantām ||

Prārthana

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava || 1 ||

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam || 2 ||

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama || 3 ||

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana |
anena tarpanena nātha preta mokṣa prado bhava || 4 ||

hiraṇya-garbha puruṣa vyaktāvyakta svarūpiṇe |
asya pretasya mokṣārthaṁ suprīto bhava sarvadā || 5 ||

etad kṛtaṁ yad viṣṇo tarpaṇaṁ tena śrī mahā viṣṇuḥ prīto 'stu.

- Puṇyāha vācanam is performed.

Pavamāni Sūkta

punantu mā deva-janāḥ | punantu manavo dhīyā | punantu viśva āyavaḥ ||

Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)

jātavedaḥ pavitravat | pavitreṇa punāhi mā |
śukreṇa deva dīdyat | agne kratvā kratūguṁ ranu |

O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)

yatte pavitram arciṣi | agne vitatam antarā | brahma tena punīmahe ||

O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)

pavamānas suvarjanaḥ | pavitreṇa vicarṣaṇiḥ | yaḥ potā sa punātu mā |

May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)

ubhābhyām deva savitaḥ | pavitrena savena ca | idam brahma punīmahe |

God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)

vaiśvadevī punatī devyāgāt | yasyai vahvīs tanuvo vīta pṛṣṭhāḥ |
tayā madantas sadham adyeṣu | vayaggas syāma patayo rayīṇām ||

The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).

prājāpatyaṁ pavitram | śatodyāmaguṁ hiraṇmayam |
tena brahma vido vayam | pūtam brahma punīmahe ||

That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)

indras sunītī saha mā punātu | somas svastyā varuṇas samīcyā |
yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu |
oṁ bhūrbhuvasuvaḥ ||

May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.

prokṣaṇa mantrāḥ

Prokṣaṇam (sprinkling)

devasya tva savituḥ prasave'śvinor bāhubhyāṁ pūṣṇo hastābhyāguṁ sarasvatyai vāco yantur yantreṇāgnes tvā sāmrājyenābhisiñcāmi | drupadādi venmumucānaḥ | svinnas snātvī malād iva | pūtam pavitreṇevājyaṃ | āpaś śundhantu mainasaḥ | oṁ bhūr-bhuvas-suvaḥ x 3 ||

Impelled by the Lord Savita — the Impeller, with the arms of the Ashvins (Right Knowledge & Right Action) and with the hands of Pushan — the Nourisher, with the voice of Sarasvati — Divine Knowledge, with the control of the Controller, I asperse with sovereignty. As one released from a fetter, or cleansed by bathing after toil. As butter which has been purified through a filter, let this water purify me from all sins. (VS. 20;20)

- Every one has a haircut even those who had a head-shave on the first day.
- Every one wears new clothes and yajñopavīta.
- The house is thoroughly cleaned.

DAY 11 — ŚAYA DĀNAM

- Take bath, wear new clothes and yajñopavita
- Perform this ceremony on the bank of a river or beach if possible or in a temple hall or ashram.
- Prepare the bedding and other gifts.
- Take saṅkalpa for doing śaya dānam

Saṅkalpaḥ — hariḥ om tatsat । govinda govinda govinda asya śrī bhagavato mahā puruṣasya śrī viṣṇoḥ ājñayā pravartamānasya adya brahmaṇo dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare, aṣṭaviṁśate kali yuge, prathama pāde, śakābde meroḥ āgneya digbhāge, __________ deśe, __________ mahānagari antargate, asmin vartamānām vyavahārikānām prabhavādi ṣaṣṭi saṁvatsarāṇāṁ madhye __________ nāma saṁvatsare, __________ ayane, __________ ṛtau, __________ māse__________ pakṣe, __________ tithau, __________ vāsare __________ nakṣatra yuktānām, asyām puṇya tithau, mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:—

☞ Apasavyam

__________ gotra/gotre __________ pretasya/pretāyāḥ pretatva nivṛtaye uttama loka prāptyarthaṁ, adya ekādaśāhe śayya dānam ahaṁ kariṣye ॥

☞ Savyam

tadaṅgatayā nirvighnatārtha gaṇeśa pūjana sakala saṁsthāpana navagraha pūjana śrī bhagavad viṣṇu pūjanaṁ ca kariṣye ॥

Śānti Pāṭhaḥ

svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nas tārkṣyo ariṣṭanemiḥ । svasti no bṛhaspatir dadhātu ॥

May our minds incline us to hearing the Spiritual Teachings, may the Divine Sustainer who is all knowing, nourish us during our spiritual practice, may the Divine Protector guard us from all spiritual error, and may the Lord of Wisdom grant us the realisation of the Truth. (Yajur Veda 25:21)

dyauś śāntir antarikṣagum śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ । vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvagum śāntiś śāntir eva śāntis sā mā śāntir edhi ॥

Peace be to the sky, peace be to the atmosphere, Peace be to the earth, Peace be to the waters, Peace be to the herbs, Peace be to the forests, Peace be to the gods, Peace be to the creator, Peace be to all beings, peace indeed peace, may that peace come to me too.

oṁ śrīman mahā gaṇādhipataye namaḥ, lakṣmī-nārāyaṇabhyām namaḥ, vāṇī-hiraṇyagarbhābhyām namaḥ, umā-maheśvarābhyām namaḥ, mātā pitṛ caraṇa kamalebhyo namaḥ, śrī pitreśvarāya namaḥ ||

vināyakaṁ guru bhānu viṣṇur maheśvarān sarasvatī praṇamyādau sarva kāryārtha siddhaye ||

Ganapati Pūjanam

oṁ gaṇānāntvā gaṇapatiguṁ havāmahe priyāṇān tvā priyapatiguṁ havāmahe nidhīnān tvā nidhipatiguṁ havāmahe vaso mama āham ajāni garbhadhamā tvam ajāsi garbhadham || V.S. 23:19

oṁ gaṁ gaṇeśāya namaḥ dhyāyāmi āvāhayāmi sthāpayāmi |
oṁ gaṁ gaṇeśāya namaḥ | — Offer the 16 upacāras

oṁ vighneśvarāya varadāya sura priyāya, lambodarāya sakalāya jagadhitāya |
nāgānanāya śruti yajña vibhūṣitāya gaurī sutāya gaṇanātha namo namaste ||

kṛtenānena pūjanena śrī gaṇeśāmbike prīyetām ||

Karma-pātra sādhanam

- Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum.
- Cover the mouth of the vessel with the right hand or show the aṅkuśa mudra.

āvāhayāmyahaṁ devaṁ varuṇaṁ bhuvaneśvaram |
sarvauṣadhirasaṁ divyam amṛtaṁ prāṇa-dhārakam || 1 ||
apāṁpate jagannātha rasa rūpa gadādhara |
padmodbhava ihā-gaccha śakreṇa sahitaḥ prabho || 2 ||
sagaṇaśca sabhāryaśca śiśumāraika vāhana |
ehi deva jalādhyakṣa pātre'smin sannidhim kuru || 3 ||

oṁ namo namaste sphaṭika prabhāya suśveta vastrāya sumaṅgalāya |
supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaste || 4 ||

oṁ karma-pātraṁ susaṁpannam astu |

- Recite the following mantras:—

yad deva deva heḍanaṁ devāsaś-cakṛmā vayam |
agnir mā viśvān muñcatvaguṁ hasaḥ ||
yadi divā yadi naktam enāguṁsi cakṛmā vayam |
vāyur mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||
yadi jāgrad yadi svapna enāguṁsi cakṛmā vayam |
sūryo mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||

Aspersion

apavitraḥ pavitro vā sarvāvasthāṁ gato'pi vā
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ ||

Viṣṇu Pūjanam

śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ
viśvādhāraṁ gaganasadṛśaṁ meghavarṇaṁ śubhāṁgam |
laksmīkāntaṁ kamalanayanaṁ yogibhir-dhyānagamyaṁ
vande viṣṇuṁ bhava-bhaya-haraṁ sarva-lokaikanātham ||

I offer my obeisance to Vishnu, who is the embodiment of peace, resting upon the serpent of Tine (Anantasesha). From His navel sprouts the lotus of cosmic manifestation. He is the Lord of the celestial beings. His form is the universe. He is like the sky and of the colour of clouds, auspicious of limbs. He is the Lord of the Goddess of Prosperity, His eyes are like lotuses, and He is realized by yogis through deep meditation. He is the remover of the fear of rebirth, He is the one Lord of the entire Universe.

namo 'stv-anantāya sahasra-mūrtaye sahasra-pādākṣi śiroru bāhave |
sahasra-nāmne puruṣāya śāśvate sahasra koṭi yuga dhāriṇe namaḥ ||

Navagraha pūjanam

ākṛṣṇena rajasā vartamāno niveśayann amṛta martyañca |
hiraṇyayena savitā rathenā-devo yāti bhuvanā vipaśyan ||

With the Light of Truth in space advancing, determining life and death, borne in his golden chariot he comes, Savitar, God who gazes upon the worlds. (Rig Veda 1.35.2 ; Taitt. Sam.3.4.11.2a)

oṁ candramase namaḥ candram āvāhyāmi sthāpayāmi || oṁ bhaumāya, oṁ budhāya, oṁ bṛhaspataye, oṁ śukrāya, oṁ śanaiścarāya, oṁ rāhave, oṁ ketave etc.

oṁ brahmā murāris tripurāntkārī bhānu śaśi bhūmi-suto buddhaśca |
guruśca śukraś śani rāhu ketavaḥ sarve grahāś śānti karā bhavantu ||

oṁ sūryādi navagrahebhyo namaḥ ||

- Prepare the bedding with clothing, and any of the daśa dānams that are to be given.
- Sprinkle the items with water from the karma pātra.

oṁ sopaskaraṇa śayyāyai namaḥ |

- Honour the recipient brahmin with chandan puṣpa etc. Tie raksha sutra to his wrist.

oṁ imāṁ sopaskaraṇa śayyām dadāmi |

☞ Apasavyam

Sankalpa — oṁ adyā śaucānte dvitīye'hni ___________ gotra/gotre ___________ pretasya/pretāyā paraloke sukha śayana athaṁ uttama loka prāptyarthaṁ - imāṁ sopaskarā śayyām nidrā kalaśa dhṛta chatra cāmarādi pāduko pāhana vahana pādhānacchādanādika pūrādi gandha paṭṭa kauśaiya kṣaumorṇa kārpāsa vastra

suvarṇa rajata bhūṣaṇa tāmbūla puṣpa phalādibhiḥ yathā śaktya ____________ gotrāya ____________ śarmaṇe brahmaṇāya supūjitāya tubhyaṁ ahaṁ sampradade ||

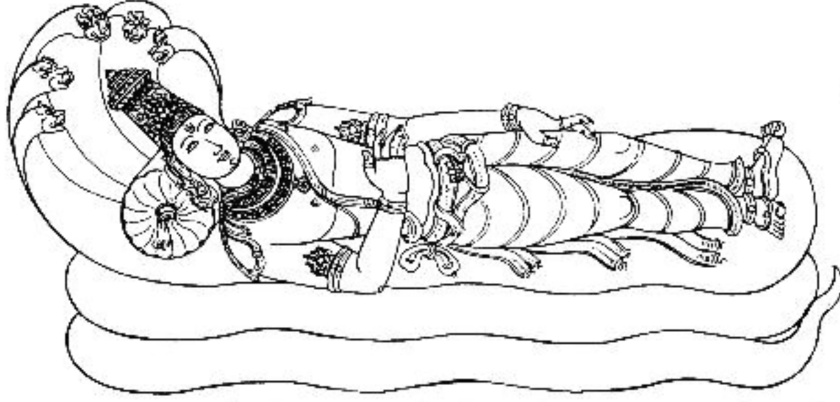
Today, upon the termination of the period of mourning, I make these presentations so that my father/mother may rest in peace and hopefully obtain a higher state of existence. I offer this bedding, comfortable blankets and sheets, together with sandals, umbrella, clothing, ornaments, betel, fruit etc to the venerable Brahmin named _______ of the gotra of_______ may it be acceptable to you.

- Offer some dakṣiṇa as well.

oṁ adyā aśaucānte dvitīya'hni kṛtaitat sopaskaraṇa śayyādāna pratiṣṭhārthaṁ idaṁ rajataṁ candra daivataṁ yathā __________ nāma _________gotrāya brāhmaṇāya dakṣiṇatvena tubhyam aham sampradade ||

yathā na kṛṣṇa śayanaṁ śūnya sāgara jātayā |
śayyā mamāpya śūnyāstu tathā janmani janmani ||

Chant the Raṅga-nātha aṣṭhakam on page 86



EKADAŚĀHA VṚṢOTSARJANAM

❖ Pūrvāṅgam & Puṇyāha-vācanam

Saṅkalpaḥ — hariḥ oṁ tatsat | govinda x 3 …….. asyām puṇya tithau:—

_________ gotrasya _________ śarmaṇaḥ pretasya mama pituḥ [_________ gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimukti pūrvaka uttama loka prāptyarthaṁ adya ekādaśe'hani bodhāyanokta prakāreṇa vṛṣabha-utsarjana karma kariṣye ||

❖ Set up a homa-kuṇḍa and to the North establish the Rudra kumbha.
❖ Invoke Rudra with the mantra:—

pariṇo rudrasya hetir vṛnaktu pari dveṣasya durmatiragāyoḥ |
avasthirā maghavadbhyas tanuśva mīḍavastokāya tanayāya mṛḍaya ||

May Rudra's missle turn aside and spare us, the great wrath of the Impetuous One avoid us. Turn bounteous God, your strong bow from our princes, and be gracious to our seed and our offspring.

❖ Offer upacāras
❖ Perform Agni-mukham and make the following oblations.

oṁ iha ratis svāhā | idaṁ agnaye ||
oṁ iha ramadhvaggas svāhā | idaṁ agnaye ||
oṁ iha dhṛtis svāhā | | idaṁ agnaye ||
oṁ iha svadhṛtis svāhā | idaṁ agnaye ||
om upasṛjan dharuṇaṁ mātre dharuṇo mātarandhayaggas svāhā | idaṁ ||
oṁ rāyas poṣam asmāsudīdharat svāhā | idaṁ agnaye ||

oṁ prajāpataye svāhā | prajāpataye idaṁ ||
oṁ indrāya svāhā | indrāya idaṁ ||
oṁ agnaye svāhā | agnaye idaṁ ||
oṁ somāya svāhā | somāya idaṁ ||

❖ Prepare the payasā-caru and make the following oblations.

om agnaye svāhā | agnaye idaṁ ||
oṁ rudrāya svāhā | rudāya idaṁ ||
oṁ śarvāya svāhā | śarvāya idaṁ ||
oṁ paśupataye svāhā | paśupataye idaṁ ||
oṁ ugrāya svāhā | ugrāya idaṁ ||
oṁ bhīmāya svāhā | bhīmāya idaṁ ||
oṁ bhavāya svāhā | bhavāya idaṁ ||
oṁ mahādevāya svāhā | mahādevāya idaṁ ||
oṁ īśānāya svāhā | īśānāya idaṁ ||
oṁ yamāya svāhā | yamāyedam ||

pūṣā gām anvetu naḥ pūṣā rakṣat-varvataḥ |
pūṣā vājagum sanotu nas svāhā | puṣṇe idam ||

❖ Offer oblations of caru with the Go Sūkta:—

ā gāvo agmann uta bhadram akran | sīdantu goṣṭhe raṇayaṁ tvasme |
prajāvatīḥ puru rūpā iha syuḥ | indrāya pūrvīr uṣaso duhānāḥ || 1 ||

The cattle have come and brought good fortune; let them rest in the cow-pen and be happy near us. Here let them stay prolific, many coloured, and daily yielding their milk for Indra (The mind)

indro yajvane pṛṇate ca śikṣati | upeddadāti na svaṁ muṣāyati | bhūyo
bhūyo rayimidasya vardhayan | abhinno khilleni dadhāti devayum || 2 ||

Indra aids the one who offers sacrifice and practices generosity; he takes not what is his, and gives him more thereto. Increasing ever more and ever more his wealth, he helps the practitioners dwell within their restraints.

na tā naśanti na dabhāti taskaraḥ | nainā amitro vyathirā dadharṣati |
devāgumśca yābhir yajate dadāti ca | jyogat tābhis sacate gopatis saha || 3 ||

These (Cows) are never lost, no robber ever injures them; no evil minded foe attempts to harass them. The master of the cattle lives many a year with these; the Cows whereby he pours oblations and serves the gods.

natā arvā reṇuka kāṭo aśnute | na sagum skṛtatraṁ upa yanti tā abhi |
urugāyam abhayaṁ tasya tā anu | gāvo martyasya vicaranti yajvanaḥ || 4 ||

The swift horse (symbol of skilfull means) with his dusty brow overtakes them not, and never to the abattoir do they take their way. These cows, the cattle of the pious worshipper, roam over widespread pastures where no danger is.

gāvo bhago gāva indro me acchāt | gāvas somasya prathamasya bhakṣaḥ
imā yā gāvas sajanā sa indraḥ | icchāmi iddhṛdā manasā cid indram || 5 ||

To me the cows seem like Divine Bliss, they seem Indra, they seem a portion of the first poured Soma. These present cows, they, O men, are Indra. I long for Indra (the enlightened mind) with my heart and my spirit.

yūyaṁ gāvo me dayathā kṛśaṁ cit | aślīlaṁ cit kṛṇuthā supratīkam |
bhadraṁ gṛhaṁ kṛṇutha bhadraṁ vācaḥ | bṛhadvo vaya ucyate sabhāsu ||

O Cows, you fatten even the worn and the wasted, and make the unlovely comely to look upon. Prosper my house, you with auspicious voices. Your power is glorified in our assemblies.

prajāvatīḥ sūyavasagum riśantīḥ | śuddhā apas su prapāṇe pibantīḥ |
mā vastena īśata māghaśagum saḥ | pari vo heti rudrasya vṛṁjyāt || 7 ||

Graze on good pasturage and multiply; drink pure sweet water at good drinking places. Never may a thief or sinful man be your master, and may the dart of Rudra still avoid you. (Rig Veda 6:28).

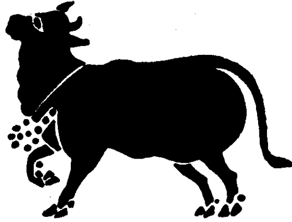
oṁ agnaye sviṣṭakṛte svāhā | agnaye idam ||
oṁ bhūs svāhā | oṁ bhuvas svāhā | suvas svāhā |
oṁ bhūr-bhuvas-sva svāhā ||

❖ Wash the bull/coconut.

āpo hiṣṭho mayo bhuvaḥ | tā na ūrje dadhātana | mahe raṇāya cakṣate | yo vaś-śivatamo rasaḥ | tasya bhājayateha naḥ | uśatīr-iva mātaraḥ | tasmā araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ ||

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

❖ Decorate the bull and offer upacāras.



kāmadhenoḥ kule jātā strihāyaṇya sudha-vahāḥ |
narakād uddharanatvena svarga loka mayā'rcitāḥ ||

dharmas tvaṁ vṛṣa-rūpeṇa jagad ānanda kāraka |
tavotsarga pradānena tārayasva bhavārṇavāt ||

You are the symbol of Dharma, you are the giver of joy to the world. By releasing you into the world, may we be able to cross this ocean of rebirth.

vṛṣo hi bhagavān dharmaś catur pādaḥ prakīrtitaḥ |
vṛṇomi tam ahaṁ bhaktyā sa mām rakṣatu sarvataḥ ||

❖ Turn the bull (or roll a coconut) in the four directions.

East — he vṛṣabha-rāja pūrvāṁ diśaṁ gatvā tṛṇāni khāditvā jalāni pītvā deva brahmaṇa bhūmiṁ vihāya yathecchaṁ vihara ||

O King of Bulls proceed to the east. Graze and drink as you please, wander over the lands of the gods and brahmins at will.

South — he vṛṣabha-rāja dakṣiṇām diśaṁ gatvā ……
West — he vṛṣabha-rāja praticīṁ diśaṁ gatvā ……
North — he vṛṣabha-rāja udīcīṁ diśaṁ gatvā ……

adya _________ gotrasya _________ śarmaṇaḥ pretasya mama pituḥ [_________ gotrāyāḥ _________ nāmnyāḥ pretāyāḥ mama mātuḥ] pretatva vimocana arthaṁ mayā eṣa vṛṣabha utsṛṣṭaḥ ||

In order to liberate my father from the state of a hungry ghost I release this Dharma bull.

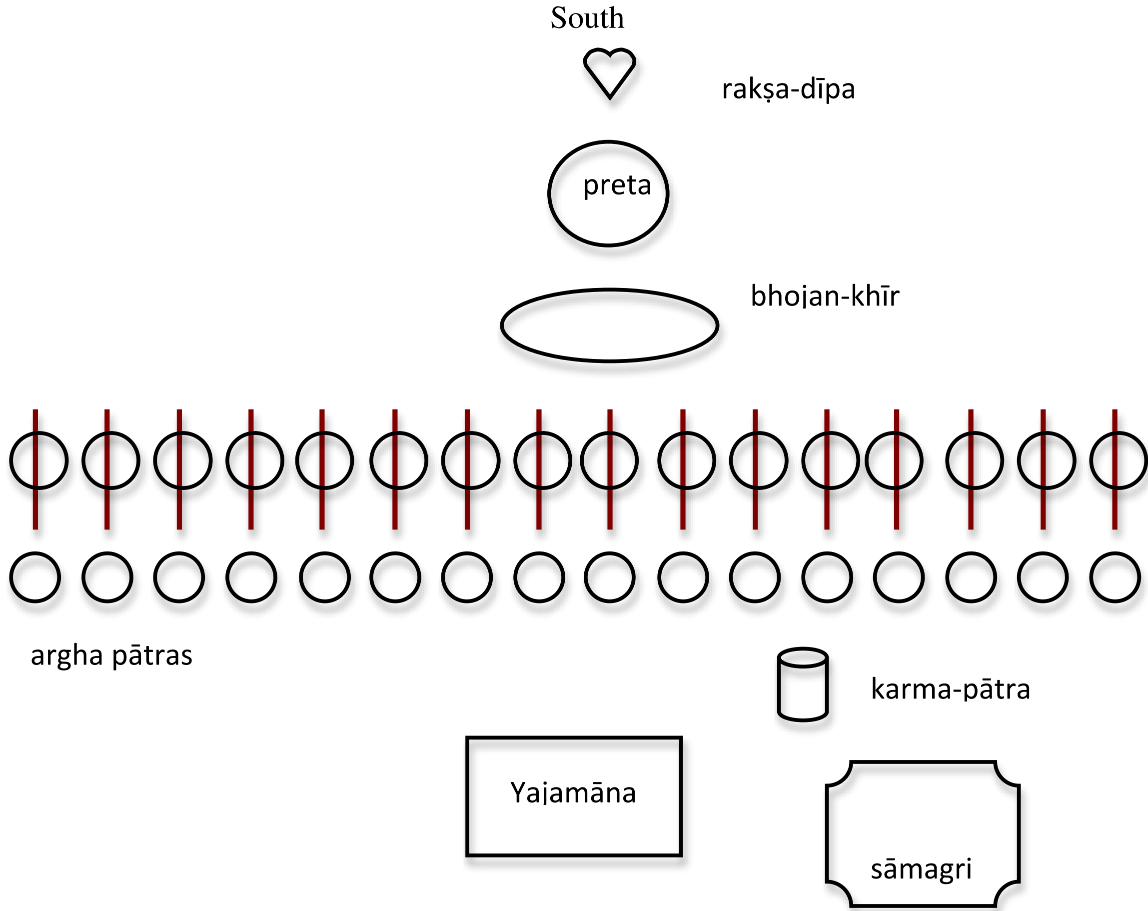
❖ In the Iśāna-kona offer some rice.

Rudra Bali

yo rudro agnau yo apsu ya auṣadīṣu yo rudro
viśvā bhuvanā viveśa tasmai rudrāya namo astu ||

I salute Rudra who is present within the fire and the waters, in the plants and trees and in all the earth and the whole universe.

EKĀDAŚA ŚRĀDDHA



Vidhi

- Prepare khīr
- Place 16 leaves (of banana or peepal) and 16 kuśas on the altar with their tips to the south.
- Place the 16 argha-pātras in front of the leaves,
- You may now place also the 16 bananas next to each leaf.
- Wash hands and feet – do ācamanam
- Wear pavitri and recite the following śloka.

oṁ ayodhyā mathurā māyā kāśī kāñcī avantikā |
purī dvārāvatī caiva saptaitāḥ mokṣadāyikāḥ ||

Rakṣa-dīpa prajvalanam

- Light the Rakṣa-dīpam of sesame oil

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta |
yāvat karma samāptiḥ syāt tāvat tvaṁ susthiro bhava ||

oṁ devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca |
namaḥ svadhāyai svāhāyai nityam eva namo namaḥ || x 3

Karma-pātra sādhanam

- Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum.
- Cover the mouth of the vessel with the right hand or show the aṅkuśa mudra.

āvāhayāmyahaṁ devaṁ varuṇaṁ bhuvaneśvaram |
sarvauṣadhi-rasaṁ divyam amṛtaṁ prāṇa-dhārakam || 1 ||
apāṁ-pate jagan-nātha rasa rūpa gadādhara |
padmodbhava ihā-gaccha śakreṇa sahitaḥ prabho || 2 ||
sagaṇaśca sabhāryaśca śiśumāraika vāhana |
ehi deva jalādhyakṣa pātre'smin sannidhim kuru || 3 ||

oṁ namo namaste sphaṭika prabhāya suśveta vastrāya sumaṅgalāya |
supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaste || 4 ||

oṁ karma-pātraṁ susaṁpannam astu |

- Recite the following mantras:—

yad deva deva heḍanaṁ devāsaś-cakṛmā vayam |
agnir mā viśvān muñcatvaguṁ hasaḥ ||
yadi divā yadi naktam enāguṁsi cakṛmā vayam |
vāyur mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||
yadi jāgrad yadi svapna enāguṁsi cakṛmā vayam |
sūryo mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||

Aspersion

apavitraḥ pavitro vā sarvāvasthāṁ gato'pi vā
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ ||

Ṣoḍaśa Śrāddha Saṅkalpaḥ

☞ Savyam

hariḥ oṁ tatsat | govinda x 3 …….. asyām puṇya tithau:—

☞ Apasavyam

_________ gotrasya _______ mama pituḥ/mātuḥ pretasya pretatva vimukty-artham adya māsika trai-pākṣika dvitīya māsika, tṛtīya māsika, caturtha, pañcama, ūna-ṣaṣṭha, ṣaṣṭha-saptama, aṣṭhama, navama, daśama, ekādaśa unābdika, dvādaśa, māsikāni sva svakāla kartavyāni ṣoḍaśa śrāddhāni sapiṇḍi-karaṇa adhikāra siddhi-artham ekādaśe'hni ekoddiṣṭa ṣoḍaśa śrāddham ahaṁ kariṣye ||

- ❖ Scatter til on the altar

apahatā asurā rakṣāgumsi vediṣadaḥ ||

- ❖ Hold a flower with til and jal, recite the following and place it on the pretāsana.

Invocation of Father

_________ gotra _______ mama pituḥ preta adya ekādaśāha śrāddhe idam āsanaṁ te mayā dīyate tavopatiṣṭhatām ||

Invocation of Mother

_________ gotre _______ mama mātuḥ pretā adya ekādaśāha śrāddhe idam āsanam te mayā dīyate tavopatiṣṭhatām ||

Ṣoḍaśa Argha Pātra Nirmāṇa

- ❖ Place a pavitri in each of the 16 ḍones that were previously arranged in a row.

oṁ pavitre stho vaiṣṇavyau savitur vaḥ prasava utpunāmy-acchidreṇa pavitreṇa sūryasya raśmibhiḥ || tasya te pavitra-pate pavitra pūtasya yat kāmāḥ pune tacchakeyam ||

Ye two are the purifiers that belong to Vishnu. By the impulse of Savitar, with this flawless purifier I purify you, with the rays of Surya. V.S. 1;12

- ❖ Place til in each of the 16 ḍones.

oṁ tilo'si soma devatyaḥ gosavo deva nirmitaḥ |
pratnavadbhiḥ pṛktaḥ svadhayā pitṛn lokā prīṇāhi naḥ ||

- ❖ Place flower dipped in chandan in each of the ḍones.

oṁ yāḥ phalinīr yā aphalā apuṣpā yāśca puṣpaṇīḥ |
bṛhaspati prasūtā stā no muñcatvaguṁ hasaḥ ||

The fruitful, the fruitless, the flowering and the flowerless; Impelled by Brihaspati, may they free us from tribulation.

- ❖ Take kuśa, jal and til in hand

oṁ adya _________ gotra/gotre _______ mama pituḥ/mātā preta/pretā adya śrāddhe eṣa te hastārghyaṁ mayā dīyate tavopatiṣṭhatām ||

- ❖ Pour the water over the pavitra in each ḍone.

oṁ śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śaṁ yor-abhisravantu naḥ ||

May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.

Preta Pūjā

- ❖ On the preta āsana offer candan, puṣpa, tulasi, wool, yajñopavīta, fruit, naivedyam, tāmbūlam.

arcata prārcata priyam-edhaso arcata | arcantu putrakā uta puraṁ na dhṛṣṇavarcata || (RV 8:69:8) — idaṁ vo 'rcanaṁ

oṁ adya ________ gotra/gotre ______ mama pituḥ/mātuḥ preta/pretā adya ādi dvādaśa māsikānta ṣoḍaśa śrāddha nimittakāni etāni gandha puṣpa dhūpa dīpa naivedyaṁ yajñopavītaṁ vāsāmsi eka tantreṇa te mayā dīyante tava upatiṣṭhantām ||

oṁ amī ṣoḍaśa śrāddhānām arcana vidheḥ paripūrṇatā astu ||

Ṣoḍaśa Piṇḍa Dānam

- Take water, tila, flowers and recite

oṁ ________ gotra/gotre ______ mama pituḥ/mātuḥ preta/pretā adya śrāddhe piṇḍa-sthāne atrāvane nikṣva te mayā dīyate tava-upatiṣṭhatām ||

- Pour it on the altar.
- Take the first piṇḍa

oṁ adya ________ gotra/gotre ______ mama pituḥ/mātuḥ preta/pretā adya śrāddhe eṣa te piṇḍo mayā dīyate tava-upatiṣṭhatām ||

- Continue with the other 15 piṇḍas.
- Wash hands,

☞ Savyam

namo'stv anantāya sahasra-mūrtaye sahasra-pādākṣi śiroru bāhave |
sahasranāmne puruṣāya śāśvate sahasra koṭi yuga dhāriṇe namaḥ ||
oṁ viṣṇur viṣṇur viṣṇur hari hari hari.

☞ Apasavyam

- Take the ḍone with water and pour on each piṇḍa with the following

oṁ adya ________ gotra/gotre ______ mama pituḥ/mātuḥ preta/pretā adya śrāddha piṇḍe atra pratyavane nikṣva te mayā dīyate tava-upatiṣṭhatām ||

- On each piṇḍa place some woolen thread,
- Take kuśa-traya tila & jala

oṁ adya _________ gotra/gotre _________ mama pituḥ/mātuḥ preta/pretā adya ādi daśame'hni (dvādaśa māsikānta) ṣoḍaśa śrāddha piṇḍopari etāni vāsāṁsi te mayā dīyate tava-upatiṣṭhatām ||

- On each piṇḍa place chandan, puṣpa, tulsi, light dhūpa and dīpa & fruit (banana).
- Take kuśa-traya tila and jala

oṁ adya ________ gotra/gotre ________ mama pituḥ/mātuḥ preta/pretā ādyādi daśame'hni (dvādaśa māsikānta) ṣoḍaśa śrāddha piṇḍeṣu yad dataṁ gandha adya arcanaṁ tat tavopatiṣṭhatām ||

- Pour water down near the altar.

ebhiḥ ṣoḍaśa piṇḍa-dānaiḥ ____ gotrasya/gotrāyā ____ mama pituḥ/mātuḥ pretasya pretatva nivṛtiḥ sad-gati praptiś-cāstu ||

- ❖ Pour water on the bhojan pātra. — oṁ śivā āpaḥ santu ||
- ❖ offer a flower — oṁ saumanasyam astu ||
- ❖ offer akṣata — oṁ akṣatām cāriṣṭam cāstu ||

oṁ _________ gotrasya/gotrāyā ______ pretasya ādyādi daśame'hni (dvādaśa māsikānta) ṣoḍaśa śrāddhe yad dataṁ anna pānādikaṁ tad upatiṣṭhatām ||

☞ Savyam

Prārthana

anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava || 1 ||

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam || 2 ||

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama || 3 ||

nārāyaṇa sura śreṣṭha lakṣmī kānta janārdhana |
anena śrāddhena nātha preta mokṣa prado bhava || 4 ||

hiraṇya-garbha puruṣa vyaktāvyakta svarūpiṇe |
asya pretasya mokṣārthaṁ suprīto bhava sarvadā || 5 ||

Dakṣina Dānam

oṁ _________ gotrasya/gotrāyā ______ pretasya/pretāyā pretatva nivṛttyarthaṁ kṛtaitat adyādi daśame'hni (dvādaśa māsikānta) ṣoḍaśa śrāddhānām pratiṣṭhā phala siddhyarthaṁ idaṁ rajataṁ candra daivataṁ _________ gotrāya _____ brāhmaṇāya dakṣiṇā dānam aham utsrje ||

☞ Apasavyam

- ❖ Remove the piṇḍas and dispose in water or feed to the birds.
- ❖ Wash hands and feet and recite the following mantra 3 x

devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca |
namaḥ svadhāyai svāhāyai nityam eva namo namaḥ ||

- ❖ Extinguish the raksha dīpam

☞ Savyam

pramādāt kurvatāṁ karma prācyavetādhvareṣu yat |
smaraṇād eva tad viṣṇo sampūrṇaḥ syād iti śrutiḥ ||

kṛtena anena ādyādi ṣoḍaśa māsika śrāddha karmaṇā śrī pitṛ svarūpī janārdana bhagavān priyatām || oṁ tatsat brahma arpaṇam astu ||

SAPIṆḌĪ KARAṆA ŚRĀDDHA

- Ācamya, Prāṇāyāma wear pavitri and light 2 rakṣa-dīpas

Rakṣa-dīpa prajvalanam

bho dīpa brahma rūpas tvaṁ karma-sākṣī hyavighna-kṛta |
yāvat karma samāptiḥ syāt tāvat tvaṁ susthiro bhava ||

oṁ devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca |
namaḥ svadhāyai svāhāyai nityam eva namo namaḥ || x 3

- Sprinkle tila

apahatā asurā rakṣāguṁsi vediṣadaḥ ||

Karma-pātra sādhanam

- Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum.
- Cover the mouth of the vessel with the right hand or show the aṅkuśa mudra.

āvāhayāmyahaṁ devaṁ varuṇaṁ bhuvaneśvaram |
sarvauṣadhirasaṁ divyam amṛtaṁ prāṇa-dhārakam || 1 ||
apāṁpate jagannātha rasa rūpa gadādhara |
padmodbhava ihā-gaccha śakreṇa sahitaḥ prabho || 2 ||
sagaṇaśca sabhāryaśca śiśumāraika vāhana |
ehi deva jalādhyakṣa pātre'smin sannidhim kuru || 3 ||

oṁ namo namaste sphaṭika prabhāya suśveta vastrāya sumaṅgalāya |
supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaste || 4 ||

oṁ karma-pātraṁ susampannam astu |

- Recite the following mantras:—

yad deva devaheḍanaṁ devāsaś-cakṛmā vayam |
agnir mā viśvān muñcatvaguṁ hasaḥ ||
yadi divā yadi naktam enāguṁsi cakṛmā vayam |
vāyur mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||
yadi jāgrad yadi svapna enāguṁsi cakṛmā vayam |
sūryo mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||

Aspersion

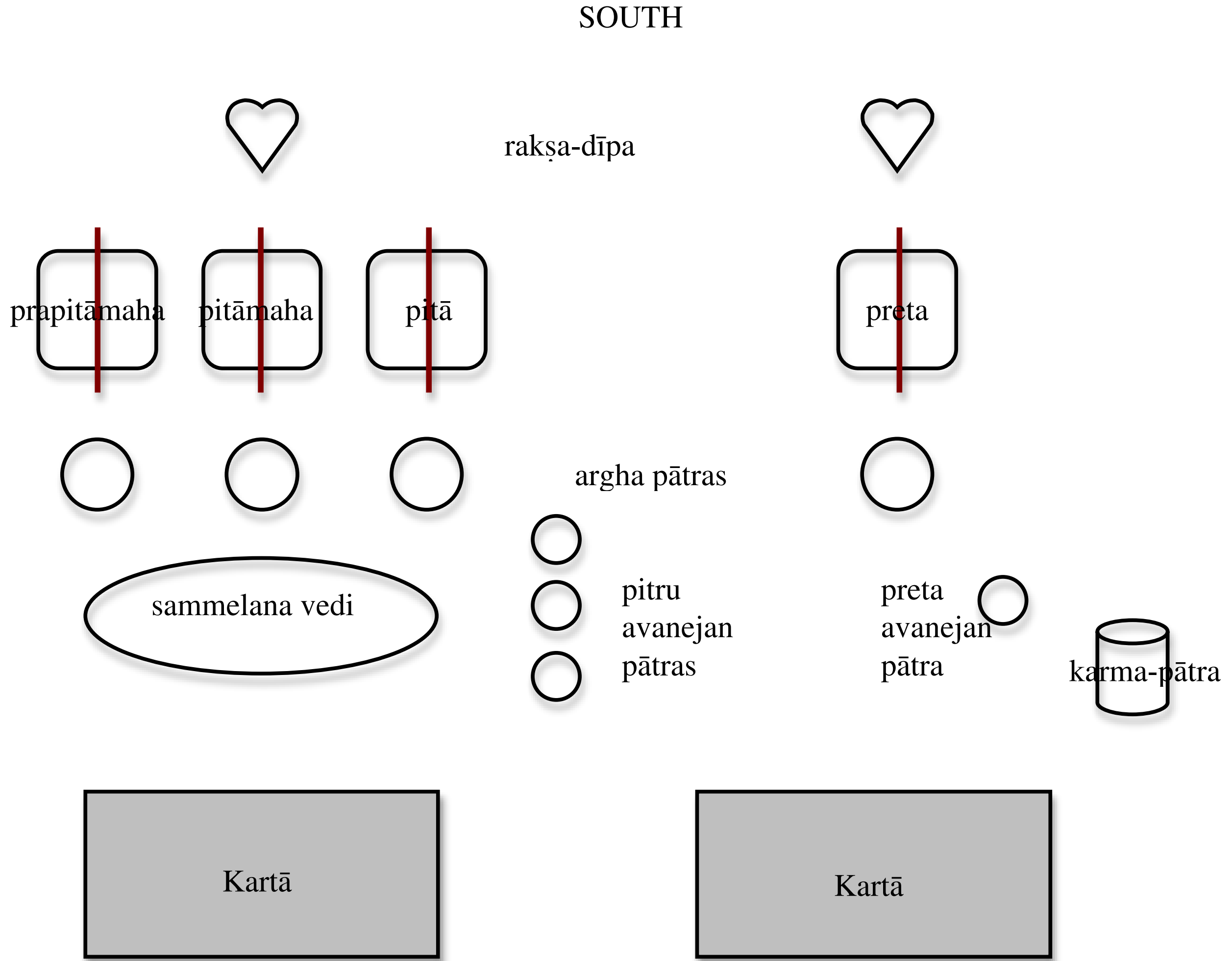
apavitraḥ pavitro vā sarvāvasthāṁ gato'pi vā
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ ||

śvādi dṛṣṭa dṛṣṭi nipāta dūṣita pākādikaṁ pūtaṁ bhavatu ||

- Sprinkle all the items to be used.

oṁ vaiṣṇavyai namaḥ | kāśyapyai namaḥ | oṁ akṣayāya namaḥ | oṁ bhūmyai namaḥ | oṁ bhagavatyai gayāyai namaḥ | oṁ bhagavate gadādharāya namaḥ ||

❖ Prepare 2 mandalas for the preta and the pitrus.



❖ Take kuśa-traya tila and jala

Sankalpaḥ — Hariḥ oṁ tat sat govinda 3 adya śrī bhagavato mahā puruṣasya ……….. asyām puṇya tithau;

☞ Apasavyam ________ gotra ______ pretasya ______ [gotrāyāḥ ______ pretāyāḥ] pretatva nivṛtti artham uttama loka prāpti-arthaṁ sapiṇḍī karaṇa śrāddham ahaṁ kariṣye ||

☞ Savyam

Gayatri mantra x 3

oṁ devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca |
namaḥ svadhāyai svāhāyai nityam eva namo namaḥ ||

oṁ namo namaste govinda purāṇa puruṣottama |
idaṁ śrāddhaṁ hriṣīkeśa rakṣatāṁ sarvato diśaḥ ||

☞ Apasavyam

1. Preta

❖ Sprinkle with water from the karma-pātra on the preta maṇḍala.

adyeha ______ gotra ______ pretasya (______ gotrāyāḥ ______ pretāyāḥ) sapiṇḍī karaṇa śrāddhe aham pretam āvāhayāmi ||

2. Pitru

❖ Sprinkle with water from the karma-pātra on the pitru maṇḍala.

adyeha ______ gotrāṇām ______ pretasya pitṛ pitāmaha prapitāmhānām _______ _______ _______ śarmānām vasu rudra āditya svarūpān pitṛn (______ gotrāḥ ______ pretā śvaśrū vṛddha śvaśrū vṛddhatara śvaśrūṇām ______ devīḥ gaṅgā-yamunā-sarasvati svarūpāḥ mātṛn) sapiṇḍī karaṇa śrāddhe aham āvāhayiṣye || oṁ pitṛn/mātṛn āvāhayiṣye !

uśantas tvā ni dhīmahyu śantas samidhīmahi |
uśann uśata ā vaha pitṛn haviṣe attave || (R.V. 10:16:12)

O Agni deva we who desire that our manes should go to heaven, pray that you too may be pleased to conduct them to this ceremony so that they may betake of the offerings being made.

ayantu naḥ pitaras somyāso 'gniṣvāttāḥ pathibhir deva-yānaiḥ
asmin yajñe svadhayā madantu adhibruvantu te avantvasmān ||

May our ancestors whom the flames have consumed, worthy of the Soma offering, come on divine paths. Enjoying at this sacrifice their portion, may they be gracious to us and bless us. (VS.19.58).

Arghya parikalpanam

❖ Prepare 3 ḍones on the Pitru maṇḍala and 1 for the preta maṇḍala.

2. Preta

❖ Place a pavitri in the ḍone
❖ Add water

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śaṁ yor-abhisravantu naḥ ||

❖ Add til

tilo'si soma devatyaḥ gosavo deva nirmitaḥ |
pratnavadbhiḥ pṛktaḥ svadhayā pitṛn lokā prīṇāhi naḥ svadhā ||

❖ Add chandan & flowers   om argha-pātra sampattirastu |

❖ Cover the ḍone with the right hand and say:

yā divyā āpaḥ payasā saṁbabhūr bhuvaḥ | yā antarikṣā pārthi vīryāḥ |
yāsām aṣāḍhā anuyanti kāmam | tā na āpaśśaggas śyonā bhavantu ||
(T.B.3:1:2:15)

oṁ adya ______ gotra/gotre ______ preta/pretā sapiṇḍīkaraṇa śrāddhe eṣa te hastarghyo mayā dīyate tavopatiṣṭhatām ||

❖ Pour a little of the water on the āsana.

3. Pitru

❖ Prepare 3 ḍones on the pitru maṇḍala.
❖ place a pavitri in each ḍone and then add water

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śaṁ yor-abhisravantu naḥ ||

❖ Place til in them.

tilo'si soma devatyaḥ gosavo deva nirmitaḥ |
pratnavadbhiḥ pṛktaḥ svadhayā pitṛn lokā prīṇāhi naḥ svadhā ||

❖ Add chandan & flowers

❖ Cover the ḍones with the right hand and say:

om argha-pātra sampattirastu |
yā divyā āpaḥ payasā saṁbabhūr bhuvaḥ | yā antarikṣā pārthi vīryāḥ |
yāsām aṣāḍhā anuyanti kāmam | tā na āpaśśaggas śyonā bhavantu ||
(T.B.3:1:2:15)

❖ Pour water on to the āsana and repeat for all 3

oṁ ________ gotra pitāmaha_______ śarman eṣa te hastārghyaḥ svadhā ||
oṁ ________ gotra prapitāmaha_______ śarman eṣa te hastārghyaḥ svadhā ||
oṁ ________ gotra vṛddha prapitāmaha_______ śarman eṣa te hastārghyaḥ svadhā ||

oṁ āpaḥ śivāḥ śivatamāḥ śāntāḥ śāntatamā tāstai kṛṇvantu bheṣajam ||

uśantas tvā ni dhīmahyu śantas samidhīmahi |
uśann uśata ā vaha pitṛn haviṣe attave || (R.V. 10:16:12)

O Agni deva we who desire that our manes should go to heaven, pray that you too may be pleased to conduct our manes to this ceremony so that they may betake of the offerings being made.

Atra Argha-pātra Melanam

❖ Sprinkle with water from the karma-pātra.

Saṅkalpaḥ — Hariḥ oṁ tat sat — asmin puṇya tithau ________ gotra/gotre ______ pretasya/pretāyā pretatva nivṛti pūrvaka sad-gati prāptyarthaṁ vasu-rudra-ādityatva prāptyarthaṁ ca tat pitṛ pitāmahānām [mātṛ pitāmahīnāṁ] arghaiḥ saha pretārghaṁ saṁyojayiṣye ||

Father — adyeha ________ gotrasya ________ pretasya pitr pada prāptyārtham, preta pātrodaka pretasya ________ nāma pitṛ ________ nāma pitāmaha ________ nāma prapitāmahānām śarmānām argha-pātrodakaiḥ saha samyojayiṣye ||

Mother — adyeha ________ gotrāyāḥ ________ pretāyāḥ pretatva vimuktaye pretā pātrodakaṁ pretā ________ nāmnīṁ śvaśrū ________ nāmnīṁ vṛddha śvaśrū ________ nāmnīṁ vṛddhatara śvaśrūṇām devinām arghapātrodakaiḥ saha samyojayiṣye ||

For Males

- ❖ Take the preta-pavitri and place it in the pitāmahā's pātra.
- ❖ Pour 1/3rd of the water into the grandfather's ḍone.

Grandfather — oṁ mama pituḥ pretasya pretatva nivṛtyārthaṁ pātrasthaṁ prathama aṁśaṁ jalaṁ ________ gotrasya pitāmahasya ________ śarmaṇaḥ vasu rūpasya argha pātreṇa saha saṁyojayiṣye ||

ye samānās samanasaḥ pitaro yama rājye |
teṣāṁ lokas svadhā namo yajño deveṣu kalpatām ||
ye samānās samanaso jīvā jīveṣu māmakaḥ |
teṣāṁ śrīrmayi kalpatām asmin loke śatagaṁ samāḥ ||

saṅgacchadhvaguṁ saṁvadadhvam | saṁ vo mānāguṁsi jānatām ||
devā bhāgaṁ yathā pūrve | saṁjānānā upāsate ||

Meet together, talk together, let your minds comprehend in harmony; In like manner as the ancient gods concurring, accepted their portion of the sacrifices.

- ❖ Take the preta-pavitri and place it in the pra-pitāmahā's pātra.
- ❖ Pour 1/3rd of the water into the great grandfather's ḍone.

Great Grandfather — oṁ mama pituḥ pretasya pretatva nivṛtyārthaṁ tad argha pātrastha dvitīyam aṁśaṁ jalaṁ ________ gotrasya pra-pitāmahasya ________ śarmaṇaḥ rudra rūpasya argha pātreṇa saha saṁyojayiṣye ||

samāno mantras samitis samānī | samānaṁ manas-saha cittam eṣām |
samānaṁ keto abhisagaṁ rabhadhvam | saṁjñānena vo haviṣā yajāmahe ||

May you pray together in harmony, may you strive for common goals with a common purpose, may you have associated desires. I repeat for you a common prayer, I offer for you a common oblation.

- ❖ Take the preta-pavitri and place it in the vṛddha -pra-pitāmahā's pātra.
- ❖ Pour 1/3rd of the water into the great, great grandfather's ḍone.

Great Great Grandfather — oṁ mama pituḥ pretasya pretatva nivṛtyārthaṁ tad argha pātrastha sarva jala ________ gotrasya vṛddha prapitāmahasya ________ śarmaṇaḥ āditya rūpasya argha pātreṇa saha saṁyojayiṣye ||

samānī va ākūtiḥ | samānam hṛdayāni vaḥ |
samānam astu vo manaḥ | yathā vaḥ susahā 'sati ||

*United be your intention, united be your hearts, united your thoughts, so that there may be a thorough harmony among you. (*Rig Veda 10,191:2-4.)

For women

Mother-in-law — oṁ mama mātuḥ pretāyā pretatva nivṛtyārtham uttama loka prāptyarthaṁ tad argha pātrasthaṁ pratham aṁśaṁ jalam _________ gotrāyāḥ pitāmahyāḥ _________ gaṅgā rūpāyāḥ argha pātreṇa saha saṁyojayiṣye ||

ye samānās samanasaḥ pitaro yama rājye |
teṣāṁ lokas svadhā namo yajño deveṣu kalpatām ||
ye samānās samanaso jīvā jīveṣu māmakaḥ |
teṣāṁ śrīrmayi kalpatām asmin loke śatagaṁ samāḥ ||

Great-mother-in-law — oṁ _________ gotrāyā _______ pretāyā pretatva nivṛtyārtham uttama loka prāptyarthaṁ tad argha pātrasthaṁ dvitīyam aṁśaṁ jalam _________ gotrāyāḥ prapitāmahyāḥ _________ yamunā rūpāyāḥ argha pātreṇa saha saṁyojayiṣye ||

ye samānāḥ -------- samāḥ ||

Great-great-mother-in-law — oṁ _________ gotrāyā _______ pretāyā pretatva nivṛtyārthaṁ tad argha pātrastha sarva jala _________ gotrāyāḥ vṛddha prapitāmahyāḥ _________ sarasvatī rūpāyāḥ argha pātreṇa saha saṁyojayiṣye ||

ye samānāḥ -------- samāḥ ||

oṁ anena arghya saṁyojanena pretasya sad-gati uttama-loka prāptiśca bhavatu ||

---

kṛṇuṣvapājaḥ prasitiṁ na pṛthvīṁ yā hi rājevāmavāgm̐ ibhena |
tṛṣvīmanu prasitiṁ drūṇānostāsi vidhya rakṣasas-tapiṣṭhaiḥ ||

Extend your prowess like a wide spreading net; go like a mighty king with his attendants. Follow your swift net, shooting arrows, transfix the forces of chaos with your darts that burn so fiercely.

udīratām avara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ
asuṁ ya īyuravṛkā ṛtajñāste no avantu pitaro haveṣu ||

Piṇḍa Dānam

- On the pitru vedi sprinkle tila and recite

apahatā asurā rakṣāguṁsi vediṣadaḥ ||

- Draw a line with the root of the kuśa and then cast it to the south.

oṁ ye rūpāṇi prati muñcamānā asurāḥ santas svadhayā caranti |
parā puro nipuro ye bharan tyagniṣṭāguṁ llokāt praṇudātyasmāt || (V.S. 2:30)

- Swing a coal (or lighted camphor) around the vedi and place to the right.
- Place 3 kuśas with their tips to the south.
- Fill 4 dones with water, puṣpa, chandan etc.
- Take each done and recite.

Father

oṁ ________ gotra ______ preta mama pituḥ sapiṇḍi-karaṇa śrāddhe piṇḍasthāne atrāvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

oṁ ________ gotra pitāmaha ______ śarman atrāvane nikṣvate svadhā ||

oṁ ________ gotra prapitāmaha ______ śarman atrāvane nikṣvate svadhā ||

oṁ ________ gotra vṛddha pra-pitāmaha ______ śarman atrāvane nikṣvate svadhā ||

- Take a long pinḍa for the preta

oṁ ________ gotra ________ preta sapiṇḍi-karaṇa śrāddhe etat te anna-piṇḍa mayā dīyate tavopatiṣṭhatām ||

- Place the pinḍa upon the preta-vedi.
- On the ancestor vedi offer the 3 regular piṇḍas

oṁ ________ gotra pitāmaha ______ śarman etat te anna-piṇḍa tubhyaṁ svadhā ||
oṁ ________ gotra prapitāmaha ______ śarman etat te anna-piṇḍa tubhyaṁ svadhā ||
oṁ ________ gotra vṛddha pra-pitāmaha ______ śarman etat te anna-piṇḍa tubhyaṁ svadhā ||

Mother

oṁ ________ gotre ______ preta mama mātuḥ sapiṇḍi-karaṇa śrāddhe piṇḍasthāne atrāvane nikṣvate mayā dīyate tavopatiṣṭhatām ||

oṁ ________ gotre pitāmahī ______ nāmnī atrāvane nikṣvate svadhā ||

oṁ ________ gotre prapitāmahī ______ nāmnī atrāvane nikṣvate svadhā ||

oṁ ________ gotre vṛddha pra-pitāmahī ______ nāmnī atrāvane nikṣvate svadhā ||

- Take a long pinḍa for the pretā

oṁ ________ gotre ______ pretā sapiṇḍi-karaṇa śrāddhe etat te anna-piṇḍa mayā dīyate tavopatiṣṭhatām ||

- Place the pinḍa upon the preta-vedi.
- On the ancestor vedi offer the 3 regular piṇḍas

oṁ ________ gotre pitāmahī ______ nāmnī etat te anna-piṇḍa tubhyaṁ svadhā ||
oṁ ________ gotre prapitāmahī ______ nāmnī etat te anna-piṇḍa tubhyaṁ svadhā ||
oṁ ________ gotre vṛddha pra-pitāmahī ______ nāmnī etat te anna-piṇḍa tubhyaṁ svadhā ||

- Wipe the hands on a kuśa

oṁ lepabhāga bhujaḥ pitaras/mātaras tṛpyantu ||

- Wash the hands

☞ Savyam –

karāravindena padāravindaṁ, mukhāravinde viniveśayantam |
vaṭasya patrasya puṭe śayānaṁ, bālaṁ mukundaṁ manasā smarāmi || 1 ||

O infant Krishna I contemplate upon you in my mind, with hands and feet the colour of lotus blossoms and a face as beautiful as a full blown lotus, lying on your back on the leaf of a banyan tree.

saṁhṛtya lokān vaṭa patra madhye, śayānam ādyanta vihīna rūpam |
sarveśvaraṁ sarva hitāvatāraṁ, bālaṁ mukundaṁ manasā smarāmi || 2 ||

Having swallowed all the worlds you lie in the middle of a banyan leaf devoid of all form. Lord of all, the one who takes incarnation for the welfare of all beings, I contemplate upon you in my mind

indīvara śyāmala komalāṅgaṁ, indrādi devārcita pāda padmam |
santāna kalpa-drumam āśritānāṁ, bālaṁ mukundaṁ manasā smarāmi || 3 ||

O infant Krishna, the colour of indigo with tender limbs, whose feet are worshipped by Indra and all the other Devas, the wish-fulfilling tree of those who take refuge in you, I contemplate upon you in my mind.

- ❖ ācamanam

☞ Apasavyam

- ❖ place til, jal etc in the preta **avanejan pātra**

oṁ ________ gotra/gotre ______ preta/pretā sapiṇḍi-karaṇa śrāddhe piṇḍe atra pratyvane nikṣvate mayā dīyate tavopatiṣṭhatām ||

- ❖ Pour it over the preta piṇḍa

Preta/Pretā Pūjā

- ❖ On the pretāsana piṇḍa place woollen thread, yajñopavīta, puṣpa, chandan, dhūp, dīpa, phala, pān-supāri. Take kuśa and til

oṁ ________ gotra/gotre ______ preta/pretā sapiṇḍi-karaṇa śrāddhe etāni gandha puṣpa dhūpa dīpa tāmbūla yajñopavīta vāsāmsi te mayā dīyate tavopatiṣṭhatām ||

Pitara Pūjā

- ❖ place til, jal etc in the pitāmaha, prapitāmaha, vṛṛddha pitāmaha **avanejan pātras**

oṁ ________ gotra ______ pretā sapiṇḍi-karaṇa śrāddhe pitāmaha/ prapitāmaha/ vṛddha pitāmaha piṇḍe atra pratyvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- ❖ On the pitara piṇḍas place woollen thread, yajñopavīta, puṣpa, chandan, dhūp, dīpa, phala, pān-supāri. Take kuśa and til

Father — oṁ ________ gotra ______ preta pitṛ pitāmaha, prapitāmaha, vṛddha prapitāmaha _______ __________ __________śarmāno vasu rudra āditya svarūpāḥ sapiṇḍi-karaṇa śrāddhe piṇḍa arcana vidhāv etāni gandha akṣata puṣpa tulasi-dala dhūpa dīpa naivedyaṁ tāmbūla yajñopavīta vāsāmsi yathā vibhāgaṁ vaḥ svadhā ||

oṁ piṇḍa arcana vidhau sarvaṁ paripūrṇam astu ||

oṁ anena piṇḍa dānena pretasya sad-gatiḥ uttama loka avāptiśca bhavatu ||

Mātara Pūjā

- place til, jal etc in the pitāmahi, prapitāmahi, vrṛddha pitāmahi **avanejan pātras**

oṁ ________ gotre ______ pretā sapiṇḍi-karaṇa śrāddhe pitāmahai /prapitāmahi/ vṛddha pitāmahi piṇḍe atra pratyvane nikṣva te mayā dīyate tavopatiṣṭhatām ||

- On the mātara piṇḍas place woollen thread, yajñopavīta, puṣpa, chandan, dhūp, dīpa, phala, pān-supāri. Take kuśa and til

Mother — oṁ ________ gotre ______ pretā mātṛ pitāmahī, prapitāmahī, vṛddha prapitāmahī _______ ___________ ___________nāmnīṁ gaṅga, Yamuna sarasvatī svarūpā sapiṇḍi-karaṇa śrāddhe piṇḍa arcana vidhāv etāni gandha akṣata puṣpa tulasi-dala dhūpa dīpa naivedyaṁ tāmbūla yajñopavīta vāsāmsi yathā vibhāgaṁ vaḥ svadhā ||

oṁ piṇḍa arcana vidhau sarvaṁ paripūrṇam astu ||

oṁ anena piṇḍa dānena pretasya sad-gatiḥ uttama loka avāptiśca bhavatu ||

Piṇḍa Melana Prakāraḥ

- Remove the clothing etc. from the preta piṇḍa and place it in front of the pitara piṇḍas.
- Using sacred thread or darbha or silver or gold skewer cut the preta piṇḍa in 3 parts.
- Take kuśa-traya and jal.

(A) Puṁ Piṇḍa-melana Viśeṣaḥ

oṁ ________ gotrasya ______ pretasya pretatva nivṛttti pūrvaka pitṛ samatva prāptyarthaṁ vasvādi loka prāptyarthaṁ ca ___________ gotrāṇāṁ pitṛ pitāmaha prapitāmaha vṛddha pra-pitāmahānāṁ piṇḍaiḥ saha samyojanaṁ kariṣye ||

- Take the first part of the preta-piṇḍa in the left hand and touch the pitāmaha piṇḍa with the right hand.

oṁ ________ gotrasya ______ pretasya prathama piṇḍa śakalaṁ ______ gotra ________ śarman pitāmahasya piṇḍena saha saṁyojayiṣye ||

ye samānās samanasaḥ pitaro yama rājye |
teṣāṁ lokas svadhā namo yajño deveṣu kalpatām ||
ye samānās samanaso jīvā jīveṣu māmakaḥ |
teṣāṁ śrīrmayi kalpatām asmin loke śatagaṁ samāḥ ||

- Mix the two together.
- Continue the same with the other piṇḍas

oṁ ________ gotrasya ______ pretasya prathama piṇḍa śakalaṁ______ gotra ______ śarman pitāmahasya piṇḍena saha saṁyojayiṣye ||

ye samānāḥ ………….…… samāḥ ||

oṁ ________ gotrasya ______ pretasya dvitīya piṇḍa śakalaṁ ______ gotra _________ śarman prapitāmahasya piṇḍena saha saṁyojayiṣye ||

ye samānāḥ ………………..… samāḥ ||

oṁ ________ gotrasya ______ pretasya tritīya piṇḍa śakalaṁ ______ gotra ________ śarman vṛddha prapitāmahasya piṇḍena saha saṁyojayiṣye ||

ye samānāḥ ………………..… samāḥ ||

oṁ anena piṇḍa saṁyojanena pretasya pretatva nivṛtti uttama loka prāptir-astu ||

(B) Strī Piṇḍa-melana Viśeṣaḥ

oṁ ________ gotrāyāḥ ______ pretāyāḥ pretatva nivṛttti pūrvaka pitṛ samatva prāptyartham __________ gotrāṇāṁ asmat pitāmahī prapitāmahī vṛddha pra-pitāmahīnām piṇḍaiḥ saha samyojanaṁ kariṣye ||

oṁ ________ gotrāyāḥ ______ pretāyāḥ prathama piṇḍa śakalaṁ ______ gotrāyāḥ ______ pitāmahyā piṇḍena saha saṁyojayiṣye ||

ye samānās samanasaḥ pitaro yama rājye |
teṣāṁ lokas svadhā namo yajño deveṣu kalpatām ||
ye samānās samanaso jīvā jīveṣu māmakaḥ |
teṣāṁ śrīrmayi kalpatām asmin loke śatagaṁ samāḥ ||

- Mix the two together.
- Continue the same.

oṁ ________ gotrāyāḥ ______ pretāyāḥ dvitīya piṇḍa śakalaṁ ______ gotrāyāḥ ______ pra-pitāmahyā piṇḍena saha saṁyojayiṣye ||

ye samānāḥ ………………..… samāḥ ||

oṁ ________ gotrāyāḥ ______ pretāyāḥ tritīya piṇḍa śakalaṁ ______ gotrāyāḥ ______ vṛddha pra-pitāmahyā piṇḍena saha saṁyojayiṣye ||

ye samānāḥ ………………..… samāḥ ||

oṁ anena piṇḍa saṁyojanena pretasya pretatva nivṛtti uttama loka prāptir-astu ||

---

oṁ esa vo nugatāḥ pretāḥ pitaras taṁ dadhām ivaḥ |
śivam astīti śeṣāṇāṁ jayatāṁ cira jīvinām ||

gacchasva pitṛ loke tvaṁ pretatvaṁ ca parityaja |
samānaiḥ pitṛbhiḥ sādhaṁ viharasva yathā sukham ||

soma ekebhyaḥ pavate ghṛtam eka upāsate |
tebhyo madhu pradhāvati tāguṁs ca devāpi gacchatāt || 1 ||

1. For some is Soma purified for libation, some other are served ghee for oblatations, to those for whom the Mead flows forth, even to those let him depart.

tapasā ye anādhṛṣyās tapasā ye svar-yayuḥ ǀ
tapo ye cakrire mahas tāguṁs ca devāpi gacchatāt ǁ 2 ǁ

2. To those who became Invincible through spiritual practice, those whom spiritual practice has advanced to heaven. To those who showed great spiritual discipline in their lives, — even to those let him depart.

ye yudhyante pradhaneṣu śūrāso ye tanū tyajaḥ ǀ
ye vā sahasra dakṣiṇās tāguṁs ca devāpi gacchatāt ǁ 3 ǁ

3. To the heroes who contend in just war and boldly cast their lives away for the sake of others, or to those who give a thousandfold charity, — even to those let him depart.

ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ ǀ
pitṝn tapasvato yama tāguṁs ca devāpi gacchatāt ǁ 4 ǁ

4. Yea, the first followers of Dharma — the Sacred Law, the Dharma's pure and holy strengtheners, to the Manes, Yama! Spiritual practitoners, even to those let him depart.

sahasra nīthāḥ kavayo ye gopāyanti sūryam ǀ
ṛṣīn tapasvato yama tapojāguṁ api gacchatāt ǁ 5 ǁ

5. Skilled in a thousand ways and means, the sages who protect the Dharma. The Rishis, Yama! Spiritual practitoners, — even to those let him depart. (R.V. 10:154.1-5 New Life.)

(never use the "preta" word after this)

Go dānam

oṁ adye ___________ gotrasya/gotrāyā asmat pituḥ/mātuḥ pitrādi/mātrādi trayeṇa sahasra yojanena caturthasya nivṛtir jātā tat śokā panayārthaṁ brahmaṇāya niśvāsa dhenu dāna niṣkraya rūpa rajataṁ candra daivataṁ yathā _______ nāma gotrāya brāhmaṇāya dātum aham utsṛje ǁ

☞ Apasavyam

- Hold the breath with — oṁ atra pitaro mādayadhvaṁ yathā bhāgam āvṛṣāyidhvam ǀ
- Breath out with — oṁ amīdanta pitaro yathā bhāgam āvṛṣāyiṣata ǁ

namo vaḥ pitaro rasāya namo vaḥ pitaraś-śoṣāya
namo vaḥ pitaro jīvāya namo vaḥ pitaras-svadhāyai
namo vaḥ pitaro ghorāya namo vaḥ pitaro manyave
namo vaḥ pitaraḥ pitaro namo vo gṛhannaḥ pitaro datta sato vaḥ pitaro
deṣmaitad vaḥ pitaro vāsa ādhatta ǁ (V.S. 2:32)

Obeisance to your genial essence, O Fathers! Fathers, obeisance unto you for Ardour!
Obeisance unto you for Life, O Fathers! Fathers, obeisance unto you and the funeral offering!
Fathers, to you obeisance to your Awful aspect! Fathers, obeisance unto you for Passion!
O Fathers, unto you be adoration. Bestow upon us houses, O ye Fathers, what is ours, O Fathers, will we give you. With this your raiment clothe yourselves, O Fathers.

- Place sutra on the 3 piṇḍas — etad vā pitaro vāsaḥ

- Offer water til etc

Father

oṁ ______ gotra ______ pitāmaha ______ prapitāmaha ________ vṛddha pra-pitāmaha śarmann etat te vāsaḥ svadhā ǀ

Mother

oṁ ______ gotre _________ pitāmahī ______ prapitāmahī ______ vṛddha pra-pitāmahī ______ nāmnīṁ etat te vāsaḥ svadhā ǀ

- Offer til, chandan, puṣpa, tulasi, dhūpa, dīpa, pan-supari etc.

- offer water — oṁ śivā āpaḥ santu
- offer flower — oṁ saumanasyam astu
- offer akṣata — oṁ akṣataṁ cāriṣṭam astu
- take kuśa, til, jal

oṁ _______ gotrasya ________ pitur _______ pitāmaha ________ prapitāmaha sapiṇḍī-karaṇa śrāddhe dattaitad anna pānādikaṁ akṣayyam upatiṣṭhatām ǁ

- Pour a stream of water of the piṇḍas — oṁ aghorāḥ pitaraḥ santu ǀ

Prārthana

gotrān no varddhatām dātāro no 'bhivardhatāṁ ǀ
vedās santatir eva ca śraddhā ca no mā vyagamad ǁ
bahu deyaṁ ca no astu annaṁ ca no bahu bhavet ǀ
atithīgṁś ca labhemahi ǀ yācitāraś ca nas santu ǀ
mā ca yāciṣma kancana etāḥ satyā āśiṣaḥ santu ǁ

May our clan expand may our wellwishers increase.
May our learning expand and our faith be not diminished.
May we have many objects fit to be given, and much foodstuffs.
May we receive many guests and may we have many petitioners.
May we never need to petition any one, may this blessing be ours.

ūrjaṁ vahantīr amṛtaṁ ghṛtaṁ payaḥ kīlālaṁ
parisrutaguṁ svadhāstha tarpayata me pitṛn ǁ

Bearers of vigour and the ambrosia of immortality a sweet beverage and foaming drink, you are a refreshing draught, bring delight to my ancestors . (VS.3.34)

svadhāsya tarpayata me pitṛn ǀ

☞ Savyam

Dakṣina Dānam to 2 Brahmins

❖ Offer gold dakshina

oṁ adyā mat pitāmahādi trayāṇāṁ śrāddha sambandhi kāma kāla saṁjñakānāṁ viśveṣāṁ devānāṁ kṛtaitat śrāddha pratiṣṭhārthaṁ idaṁ hiraṇyam agni daivataṁ _______ gotrāya _______ śarmaṇe brāhmaṇāya dakṣiṇatvena datum utsṛje ||

❖ Offer silver dakshina

oṁ adyā _______ gotrasya pitur _________ śarmaṇaḥ [_______ gotrāyā mātur _________ nāmnīm] kṛtaitat sapiṇḍi-karaṇa śrāddha pratiṣṭhārthaṁ idaṁ rajataṁ candra daivataṁ _______ gotrāya _______ śarmaṇe brāhmaṇāya dakṣiṇatvena datum utsṛje ||

āyuḥ prajāṁ dhanaṁ vidyāṁ svargaṁ mokṣaṁ sukhāni ca |
prayacchanti tathā rājyaṁ nṛṇāṁ prītāḥ pitāmahāḥ ||
āyuḥ putrān yaśaḥ svargaṁ kīrtiṁ puṣṭim balaṁ śrīyam |
paśūn sukhaṁ dhanaṁ dhānyaṁ prāpnuyām pitṛ pūjanāt ||

☞ Apasavyam

❖ Lift up each piṇḍa and smell it and keep to one side.
❖ With gandha, akṣata and puṣpa salute the seasons.

pūjayitvā tu piṇḍasthāne pitṛnśca praṇamed ṛtūn |
vasantāya namastubhyaṁ grīṣmāya ca namo namaḥ ||

varṣābhyaśca śarat samjña ṛtave namaḥ sadā |
hemantāya namastubhyaṁ namaste śiśirāya ca ||

oṁ vasantāya namaḥ | oṁ ghrīṣmāya namaḥ | on varṣābhyo namaḥ |
oṁ śarade namaḥ | oṁ hemantāya namaḥ | oṁ śiśirāya namaḥ ||

Visarjanam

☞ Savyam

vāje vāje 'vata vājino no dhaneṣu viprāmṛtā ṛtajñāḥ |
asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ ||

O brahmanas, O Immortals and the knowers of the Truth, having accepted the offering of food at each offering, protect us in abundance of wealth and prosperity. Drink ye the essence of this offering and be ye satisifed; return ye by the path used by the devas.

yāntu pitṛgaṇāḥ sarve yathā sthānād upāgatāḥ |
sarve te hṛṣṭa manasas sarvān kāmān dadhātu me ||

mantra-hīnaṁ kriyā hīnaṁ bhakti hīnaṁ dvijottamāḥ |
śrāddhaṁ sampūrṇatām yātu prasādād bhavatām mama ||

❖ Extinguish the rakṣa-dīpa, wash hands and feet and then do ācamanam.

Kṣamā yācana

oṁ pramādāt kurvitaṁ karma pracyavetādhvareṣu yat ǀ
smaraṇād eva tad viṣṇoḥ saṁpūrṇa syāt iti śrutiḥ ǁ

If inadvertently a slip occurs while one is performing a sacrifice, mere remembrance of Vishnu rectifies the fault. This is what is laid down by the Vedas.

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai ǀ
yāni teṣām aśeṣāṇāṁ kṛṣṇa anusmaraṇaṁ param ǁ

There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu ǀ
nyūnaṁ sampūrṇatām yāti sadyo vande tam acyutam ǁ

Through the remembrance or recitation of the name of Acyuta while performing any austerity, yajña or ritual, all imperfections therein are immediately corrected.

yat pāda paṅkaja smaraṇād yasya nāma japād api ǀ
nyūnaṁ karma bhavet pūrṇaṁ taṁ vande sāmbam īśvaram ǁ

Through the remembrance of the Lotus Feet of Lord Siva and through reciting His holy name . A deficient work becomes perfect. I salute Lord Siva.

oṁ viṣṇave namaḥ | oṁ viṣṇave namaḥ | oṁ viṣṇave namaḥ |
oṁ sāmba-sadā-śivāya namaḥ | oṁ sāmba-sadā-śivāya namaḥ |
oṁ sāmba-sadā-śivāya namaḥ |

oṁ kṛtena anena sapiṇḍī-karaṇa śrāddha karmaṇā pitṛ svarūpī śrī janardana bhagavān prīyatām na mama ǀ oṁ tat sat ǁ



13th DAY — ŚUBHA SVIKARAṆA

Saṅkalpa — oṁ hariḥ oṁ tat sat .... mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham aśaucānte trayodaśa ahni śubhatva prāpyarthaṁ śāstrokta vidhānena trayodaśa dina kriyāni kariṣye (ācārya dvāreṇa kārayiṣye) ||

tad aṅgatvena nirvighnena parisampāptartham ādau vighneśvara pūjāṁ kariṣye ||

tad aṅgatvena antaḥ-karaṇa śuddhyarthaṁ, śarīra śuddhyarthaṁ, gṛha śuddhyarthaṁ, sarvopakaraṇa śuddhyarthaṁ - laghu puṇyāha vācanaṁ kariṣye ||

- Ganeśa Pūjā, Puṇyāha-vācanam, Viṣṇu Pūjā, Navagraha Pūjā, Gāyatrī Devī pūjā

Gāyatrī Homam

oṁ hariḥ oṁ tatsat .... mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham aśaucānte trayodaśa dine śubhatva prāpyarthaṁ gāyatri mahā mantra havana ākhya karma kariṣye ||

Gāyatrī Dhyānam

muktā vidruma hema nīla dhavala-cchāyair mukhai strī kṣaṇaiḥ
yuktām indu nibaddha ratna mukuṭāṁ tattvārtha varṇātmikām |
gāyatrīm varadābhaya-aṅkuśa kaśāś śubhraṁ kapālaṁ guṇam
śaṅkhaṁ cakram athāravinda yugalaṁ hastair vahantīm bhaje ||

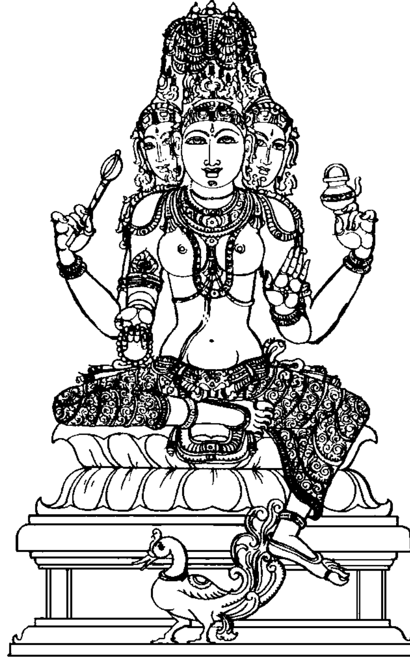
āyātu varadā devī akṣaraṁ brahma sammitam |
gāyatrīm chandasāṁ mātedaṁ brahmā juṣasvā naḥ |

Oṁ taruṇāditya-saṅkāśāyai namaḥ | sahasra-nayanojjvalāyai o | vicitra-mālābharaṇāyai o | tuhinācala-vāsinyai o | varadābhaya-hastābjāyai o | revā-tīra-nivāsinyai o | praṇityaya-viśeṣajñāyai o | yantrākṛta virājitāyai o | bhadra-pāda-priyāyai o | govinda-patha-gāminyai o || 10 || deva-gaṇa-santuṣṭāyai o | vanamālā-vibhūṣitāyai o | syannottama-saṁsthāyai o | dhīra-jīmūta-nisvanāyai o | matta-mātaṅga-gamanāyai o | hiraṇya-kamalāsanāyai o | dhiyai o | janoddhāra-viratāyai o | yoginyai o | yoga-dhāriṇyai o || 20 || naṭanāṭaika-niratāyai o | praṇavādya-kṣarātmikāyai o | ghorācāra-kriyā-saktāyai o | dāridryac-cheda-kāriṇyai o | yādavendra-kulodbhūtyai o | turīya-patha-gāminyai o | gāyatryai o | gomatyai o | gaṅgāyai o | gautamyai o || 30 || garuḍāsanāyai o | geya-gāna-priyāyai o | gauryai o | govinda-pūjitāyai o | gandharva-nāga-rāgārāyai o | gauvarṇāyai o | gaṇeśvaryai o | guṇāśrayāyai o | guṇavatyai o | gahvarai o || 40 || gaṇa-pūjitāyai o | guṇa-traya samāyuktāyai o | guṇa-traya vivarthitāyai o | guṇāvāsāyai o | guṇādhārāyai o | guhya gandha-svarūpiṇyai o | gārgya-priyāyai o | guru-padāyai o | guhya-liṅgāṅga-dhāriṇai o | sāvitryai o || 50 || sūrya-tanayāyai o | suṣumnāḍi bhedinyai o | suprakāśāyai o |

sukhāsīnāyai o | sumatyai o | sura-pūjitāyai o | sughapta-vyavasthāyai o | sudatya-sundaryai o | sāgarāṁbarāyai o | sudhāṁśu-biṁba-vadanāyai o || 60 || sustanyai o | su-vilocanāyai o | sītāyai o | satvāśrayāyai o | sandhyāyai o | su-phalāyai o | suvidhāyinyai o | śubhruve o | suvāsāyai o | suśroṇāyai o || 70 || saṁsārārṇava-tāriṇyai o | sāma-gāna-priyāyai o | sādhvi-vaiṣnavyai o | sarvābharaṇa-bhūṣitāyai o | vimalākārāyai o | mahendryai o | mantra-rūpiṇyai o | mahā-lakṣmyai o | mahā-siddhyai o | mahā-māyāyai o || 80 || maheśvaryai o | mohinyai o | madanākārāyai o | madhusūdana-coditāyai o | mīnāyai o | madhurā-vāsāyai o | nāgendra-tanayāyai o | umāyai o | trivikrama-padākrāntāyai o | tri-svargāyai o || 90 || tri-locanāyai o | saṁsthitāyai o | sūrya-maṇḍala madhyasthāyai o | vahni-maṇḍala-madhyasthāyai o | vāyu-maṇḍala saṁsthitāyai o | vyoma-maṇḍala madhyasthāyai o | cakriṇyai o | cakra-rūpiṇyai o | kāla-cakra-vitānastāyai o | candra-maṇḍala darpaṇāyai o || 100 || jyotsnā-tapāmaliptāṅgyai o | mahā-māruta-vījitāyai o | sarva-mantrāśrayāyai o | dheṇavyai o | pāpa-ghnyai o | parameśvaryai o | śāradāyai o | mahādevyai namaḥ || 108 ||

visarjanam

uttame śikhare devī bhūmyām parvata mūrdhani |
brāhmaṇebhyo hyānujñāna gaccha devī yathā sukhaṁ ||



DASA DĀNĀNI

- The gifts are arranged neatly together.
- As each sankalpa is recited the item is touched by the yajamāna and the recipient.

1. Bhūmi-dānam[5]

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ dāna khaṇḍokta phalāvāptaye ca imāṁ bhūmi pratinidhi mūlyaṁ viṣṇu daivatāṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sanna mama ||

sarva-bhūtāśrayā bhūmir varāheṇa samuddhṛtā |
ananta sasya phaladā hyataḥ śāntiṁ prayaccha me ||

2. Tila-Dānam

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ imāṁstilān (tan mūlya dravyam) prajāpati daivatān _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sanna mama ||

maharṣer gātra sambhūtāḥ kaśyapasya tilāḥ smṛtāḥ |
tasmād eṣāṁ pradānena mama pitra pāpaṁ vyapohatu ||

3. Suvarṇa Dānam

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ suvarṇaṁ (tan mūlya dravyam) vahni daivataṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sat na mama ||

hiraṇyagarbha garbhasthaṁ hema bija vibhāvaso |
ananta puṇya phalada atha śāntiṁ prayaccha me ||

4. Ājya Dānam

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ ājyaṁ (tan mūlya dravyam) mṛtyuñjaya daivatāṁ _________ _________ nāma gotrāya brāhmaṇāya sampradade | om tat sat na mama ||

kāmadhenoḥ samudbhūtaṁ sarva kratuṣu saṁsthitam |
devānām ājyam āhāras-tataḥ śāntiṁ prayaccha me ||

5. Vastra Dānam

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ vastra dvayaṁ (tan mūlya dravyam) bṛhaspati daivataṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sat na mama ||

śīta-vātā tapa trāṇaṁ lajjāyā rakṣaṇaṁ param |

[5] For Bhūmi dānama one may give a bag of potting mix.

dehālaṅkaraṇaṁ vastram ataḥ śāntiṁ prayaccha me ||

6. Dhānya Dānam

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ dhānyaṁ (tan mūlya dravyam) prajāpati daivatāṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sat na mama ||

sarva-deva-mayaṁ dhānyaṁ sarvotpattikaraṁ mahat |
prāṇināṁ jīvanopāyaścātaḥ śāntiṁ prayaccha me ||

7. Gūḍa-Dānam

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ gūḍaṁ (tan mūlya dravyam) soma daivataṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sat na mama ||

yathā deveṣu viśvātmā pravaraśca janārdanaḥ |
tathā rasānāṁ pravaraḥ sadaivekṣuraso mataḥ |

8. Rajata Dānam

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ rajataṁ (tan mūlya dravyam) candra daivatāṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sat na mama ||

prītir-yataḥ pitṛṇāṁ ca viṣṇu śaṅkarayoḥ sadā |
śiva-netrodbhavaṁ raupyam-ataḥ śāntiṁ prayaccha me ||

9. Lavaṇa Dānaṁ

oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta sakala pāpa kṣaya dvārā śrī parameśvara prītyarthaṁ idaṁ lavaṇaṁ (tan mūlya dravyam) soma daivataṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sat na mama ||

yasmād anna-rasāḥ sarve notkṛṣṭā lavaṇaṁ vinā |
śambhoḥ prītikaraṁ yasmād ataḥ śāntiṁ prayaccha me ||

10. Ṛṇa-Dhenu Dānam

oṁ adyeha mama pituḥ/mātuḥ ehika amuṣmika aneka janmārjita devarṣi pitṛ manuṣyādi samasta ṛṇa pāpa kṣaya dvārā śrī viṣṇu prītyarthaṁ imāṁ ṛṇāpanoda dhenuṁ tan mūlyopakalpitaṁ dravyaṁ rudra daivatāṁ _________ gotrāya _________ nāma brāhmaṇāya sampradade | om tat sat na mama ||

ehikāmuṣmikaṁ yacca sapta janmārjitaṁ tvṛṇam |
tat sarvaṁ śuddhim āyātu gomūlyaṁ dadato mama ||

VAIŚVADEVA BALI

Saṅkalpa — oṁ adyeha mama pituḥ/mātuḥ ājanma kṛta pañca-sūnā janit pāpa kṣaya pūrvaka śrī parameśvara prītyarthaṁ trayodaśa ahni paurāṇika vidhinā pañca-bali tathā vaiśvadeva karma kariṣye ||

Om — On this meritorious day in order to atone for all the injury to sentient beings that my father (mother) committed throughout his/her life in the five places I now offer the vaishvadeva bali.

Pañca-bali Prayogaḥ

- Prepare 5 piṇḍas of cooked rice and 4 leaves.

1. Go-bali

☞ Savyam

- outside of the maṇḍala on a leaf in the west

saurabheyya sarva-hitāḥ pavitrāḥ puṇyā-rāśayaḥ |
pratigṛhṇantu me grāsaṁ gāvas trailokya mātaraḥ ||
idaṁ gobhyo namaḥ

2. Śvāna-bali

☞ Nivīti

dvau śvānau śyāma-śabalau vaivasvata kulodbhavau |
tābhyām annaṁ prayacchāmi syātām etāvahiṁsakau ||
idaṁ śvabhyāṁ namaḥ

3. Kāka-bali — on the ground

☞ Apasavyam

endrāvaruṇa vāyavyā yāmyā vai nairṛtās tathā |
vāyasāḥ pratigṛhṇantu bhūmau piṇḍaṁ mayojjhatam ||
idam annaṁ vāyasebhyo na mama ||

4. Devādi-bali

☞ Savyam

devā manuṣyāḥ paśavonvayāṁsi siddhāḥ sayakṣoraga daitya saṅghāḥ |
pretāḥ piśācās taravaḥ samastā ye cānnam icchanti mayā pradattam ||
idam annaṁ devādibhyo na mama ||

5. Pipīlikādi-bali

☞ Savyam

pipīlikāḥ kīṭa pataṅgakādyā bubhukṣitāḥ karma nibandha baddhāḥ |
teṣāṁ hi tṛptyartham idaṁ mayānnaṁ tebhyo visṛṣṭaṁ sukhino bhavantu ||
idam annaṁ pipīlikādibhyo na mama ||

- Make 6 offerings of food with the following ślokas.

devā manuṣyāḥ paśavo vayāṁsi siddhāḥ sayakṣoraga daitya saṅghāḥ |
pretāḥ piśācās-taravaḥ samastā ya cānnam icchanti mayā pradattam || 1 ||

May gods, humans, animals, birds, perfected ones, Yakshas, snakes, demons, hungry-ghosts, goblins, trees and all those who desire food from me;

pipīlikāḥ kīṭa pataṅgādyā bubhukṣitāḥ karma nibandha baddhāḥ |
prayāntu te tṛptim idaṁ mayānnaṁ tebhyo visṛṣṭhaṁ sukhino bhavantu || 2 ||

may ants, bugs, moths and other insects who are hungry and bound by the fetters of Karma, obtain satisfaction from food offered by me and enjoy happiness.

yeṣāṁ na mātā na pitā na bandhur nevānna siddhir na tathānnam asti |
tat tṛptaye'nnaṁ bhuvi dattam etat te yāntu tṛptiṁ muditā bhavantu || 3 ||

I offer this food on the ground for them who have no mother, no father, no friends, no food, nor the means for preparing it. May they be satisfied with the food offered for their satisfaction.

bhūtāni sarvāṇi tathānnam etad ahañca viṣṇur na yatonyad asti |
tasmād ahaṁ bhūta nikāya bhūtam annaṁ prayacchāmi bhavāya teṣām || 5 ||

All these beings, this food and myself are indeed not different from Vishnu. I therefore give for their sustenance this food from which is formed the bodies of all beings.

caturdaśa bhūta gaṇo ya eṣa tatra sthitā ye 'khilabhūta saṅghāḥ |
tṛptyartham annaṁ hi mayā visṛṣṭha teṣām idaṁ te muditā bhavantu || 6 ||

May all beings, that belong to the fourteen categories of existent things (The 8 types of gods, humans, and 5 types of animals), be satisfied and delighted with this food offered by me. ((V.P. 3:11:49 -53)

Nyūnatāpūrti

oṁ pramādāt kurvitaṁ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ saṁpūrṇa syāt iti śrutiḥ ||

If inadvertently a slip occurs while one is performing a sacrifice, mere remembrance of Vishnu rectifies the fault. This is what is laid down by the Vedas.

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai |
yāni teṣām aśeṣāṇāṁ kṛṣṇa anusmaraṇaṁ param ||

There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.

śrī kṛṣṇa kṛṣṇa kṛṣṇa

yat pāda paṅkaja smaraṇād yasya nāma japād api |
nyūnaṁ karma bhavet pūrṇaṁ taṁ vande sāmbam īśvaram ||

Through the remembrance of the Lotus Feet of Lord Siva and through reciting His holy name . A deficient work becomes perfect. I salute Lord Siva.

oṁ sāmbā-sadā-śiva, oṁ sāmbā-sadā-śiva, oṁ sāmbā-sadā-śiva.

PAÑCAKA ŚĀNTI PRAYOGAḤ



Note: If death takes place before the 5 nakṣatras and the cremation occurs during then only the 5 puttalas are burnt with the body and śānti karma is not done.
If the death occurs during pañcaka and the cremation afterwards then only the śānti karma is done.
If both death and cremation take place during pañcaka then both the incineration of the puttalas and śānti are done.

At cremation



Saṅkalpaḥ: ________ gotrasya _______ pretasya dhaniṣṭhādi pañcake ____ nakṣatra maraṇa sūcita vaṁśāniṣṭa vināśārthaṁ puttalādi dāha karma kariṣye ||

- Make five kūrcas with Kusha grass and wrap each in wool, with a supārī.
- Put them in a tray and offer pūjā

oṁ preta-vāhāya namaḥ | oṁ preta-sakhāya namaḥ | oṁ preta-pāya namaḥ | oṁ preta-bhūmi-pāya namaḥ | oṁ preta hartre namaḥ | imāni gandhākṣata puṣpa dhūpa dīpādīni vastūni yuṣmabhyaṁ mayā dīyate yuṣmākam upatiṣṭantām ||

- and recite the five Nakṣatra mantras over them.[6]
- The Yajamāna sprinkles til on them and places them as follows:

On the head	oṁ pretavāhāya svāhā |
Right side	oṁ pretasakhāya svāhā |
Left side	oṁ pretapāya svāhā |
On the navel	oṁ preta bhūmipāya svāhā |
Between the feet	oṁ pretahartre svāhā |

Piṇḍa Dānam

Offer the following piṇḍas on a leaf.

1. oṁ ________ gotrasya ________ pretasya (gotrāyāḥ pretāyāḥ) mṛta sthāne śava nimitta eṣa te prathama pindo mayā dīyate tavopatiṣṭhatām ||

2. oṁ ________ gotrasya ________ pretasya (gotrāyāḥ pretāyāḥ) dvāra deśe pāntha nimitta eṣa te prathama pindo mayā dīyate tavopatiṣṭhatām ||

3. oṁ ________ gotrasya ________ pretasya (gotrāyāḥ pretāyāḥ) chatvare khechara

[6] One can use either the mantras found on pages 58 – 59 or the ones at the end of the section.

nimitta eṣa te tritiya pindo mayā deeyate tavopatiṣṭhatām ||

4. oṁ ________ gotrasya ________ pretasya (gotrāyāh pretāyāh) viśrāma-sthāne bhūta nāmnā nimitta eṣa te caturtha pindo mayā dīyate tavopatiṣṭhatām ||

5. oṁ ________ gotrasya ________ pretasya (gotrāyāh pretāyāh) śava haste sādhaka nimitta eṣa te pañcama pindo mayā dīyate tavopatiṣṭhatām ||

❖ Place the first five Pindas in the same positioning the coffin as the 5 kurcas.
❖ Offer oblations into either the fire on onto the corpse with the following mantras:—

oṁ preta-vāhāya svāhā | preta-vāhāya idaṁ na mama ||
oṁ preta-sakhāya svāhā | preta-pāya svāhā | preta bhūmi-pāya svāhā | preta-hartre svāhā ||

agnimukhā sarve kṛta śayanam enaṁ gatāyuṣaṁ pradahantu |
dharmādharma samāyuktaṁ lobha moha samāvṛtam ||
daheya sarvagātrāṇi divyān lokān sagacchatu |

Prārthana

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ||

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please Thee to grant liberation to the departed one.

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam ||

Those who worship the Lord Govinda of dark hue; garbed in yellow silk, for them there is no fear of death.

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama ||

O Most merciful Lord Krsna who art the saviour of the helpless, have mercy upon those who are drowning in this ocean of birth & death.

❖ Continue with the usual cremation ceremonies.

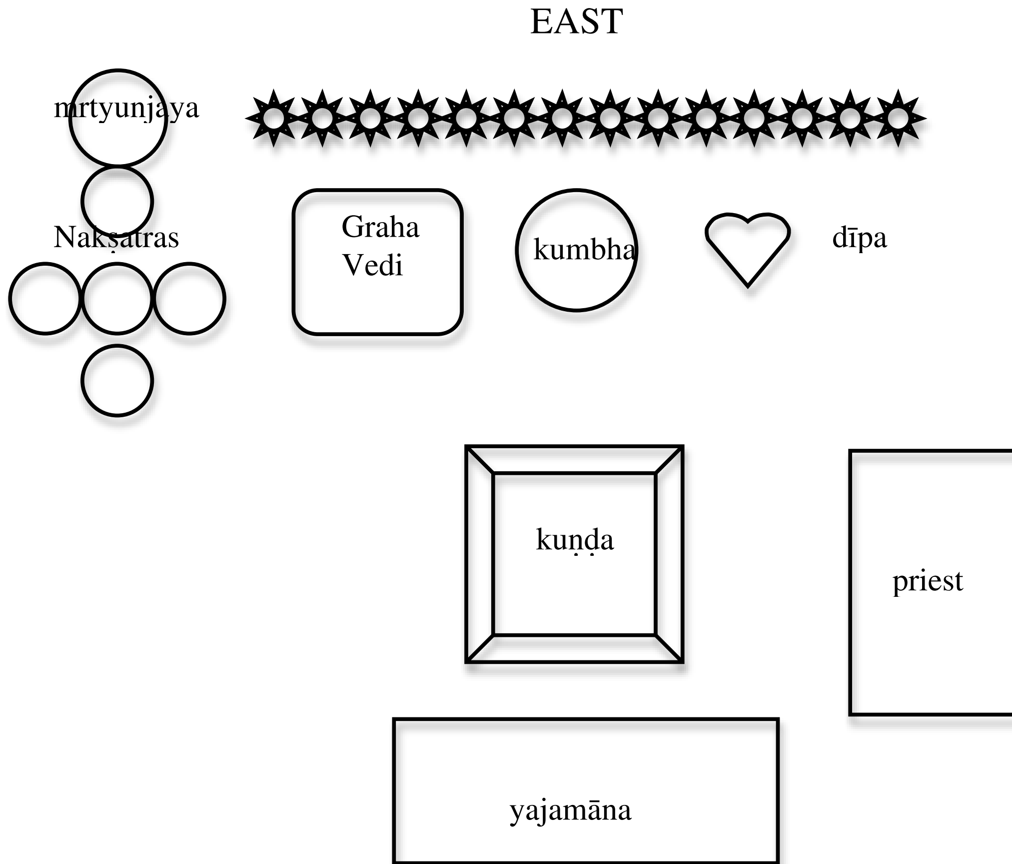


SŪTAKĀNTE PAÑCAKA ŚĀNTI KARMA

oṁ viṣṇur viṣṇur viṣṇuh namaḥ paramātmane srī purāna puruṣottama śrīmad bhagavato mahā puruṣasya srī parameśvara viṣṇor ājñayā pravarta-mānasya adya srī brahmano'hni dvitīye parārdhe srī śveta-vārāha kalpe vaivasvata manvantare aṣṭa-viṁśa-titame yuge kali-yuge kali-prathama pāde jāmbu-dvīpe meroḥ _____ digbhāge _______ deśe _______ grāme/nagare samvatsare _______ ayane _______ ṛtau _______ māse _______ pakṣe _______ vāsare _______ nakṣatre _______ rāśi sthite śubha punya tithau —

adya _________ gotrasya _________ asmat pitā/mātā dhaniṣṭhādi pañcaka durmaraṇa janita doṣopaśāntyarthaṁ mama gṛhe sarveṣām bālādīnāṁ dīrghāyur ārogya prāptyarthaṁ vaṁśāriṣṭa vināśārthaṁ viṣṇu /mṛtyuñjaya pūjanaṁ pūrvakaṁ pañcaka śāntim ahaṁ kariṣye ||

tat pūrvāṅgatvena puṇyāha vācanaṁ kalaśa-sthāpana pūrvakaṁ graha-pūjanaṁ ca kariṣye ||



- Worship gaṇeśāmbikā
- Perform Svasti-Puṇyāham
- Invoke Lord Vishnu in the pradhāna kalaśa and offer upacāras.

VIṢṆU PŪJĀ

śāntākāraṁ bhujaga-śayanam, padmanābhaṁ sureśam ।
viśvā-dhāraṁ gagana-sadriśam, megha varnaṁ śubhāṅgam ॥
lakṣmī kāntaṁ kamala nayanam, yogi-bhir-dhyāna-gamyam ।
vande viṣṇum bhava bhaya haram, sarva-lokaika nātham ॥
oṁ srī viṣṇave namaḥ । ihā-gaccha iha-tiṣṭha pūjayāmi ।

- Make offerings with the following:

oṁ bhūr bhuvaḥ svaḥ, śrī viṣṇave namaḥ, arghyaṁ samarpayāmi । pādyam । ācamanam । snānam । vastram । upavītaṁ । gandham । candanam । akṣatam । puṣpaṁ । dhūpam । dīpaṁ । naivedyam । phalam । tāmbūlam । nirājanam ॥

- Conclude Pūjā with prayers for the departed.

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ ।
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava ॥

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ ।
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam ॥

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava ।
saṁsāra ārṇava magnānāṁ prasīda puruṣottama ॥

namo'stu dharma rājāya, pituḥ pretatva muktaye ।
sa me prītaś śubhaṁ dadyāt, asmil-loke paratra ca ॥

NAVAGRAHA PŪJĀ

- Invoke and worship the navagrahas.

1. āsatyena rajasā vartamāno niveśayann amṛta martyañca ।
hiraṇyayena savitā rathenā-devo yāti bhuvanā vipaśyan ॥

2. āpyāyasva sametu te viśvatas-soma vṛṣṇiyam ।
bhavā vājasya saṅgathe ॥

3. agni-mūrddhā divaḥ kakut-patiḥ pṛthivyā ayam । apāgm̐ retāgm̐ si jinvati

4. udbudhyasvāgne pratijā gṛhyenam iṣṭā pūrte sagm̐sṛjethām ayañca ।
punaḥ kṛṇvagm̐stvā pitaraṁ yuvānam anvātāgm̐ sīttvayi tantum-etam ॥

5. bṛhaspate atiyadaryo arhād dyumad-vibhāti kratumaj-janeṣu ।
yaddīdayacchavasarta prajāta tad-asmāsu draviṇan dhehi citram ॥

6. pravaś-śukrāya bhānave bharadhvam । havyaṁ matiṁ cāgnaye supūtam ।
yo daivyāni mānuṣā janūgm̐ṣi । antar-viśvāni vidma nā jigāti ॥

7. śanno devīr abhiṣṭaya āpo bhavantu pītaye । śaṁyor abhisravantu naḥ ॥

8. kayā naścitra ābhuva dūtī sadā vṛdhas-sakhā । kayā śaciṣṭhayā vṛtā ॥

9. ketuṁ kṛṇvanna ketave peśo maryā apeśase । samuṣadbhir-ajāyathāḥ ॥

NAKṢATRA PŪJĀ

- Establish 5 kalaśas and one in the NE
- Invoke the ruling deities of the 5 nakṣatras:—

DHANIṢṬHĀ NAKṢATRA PŪJĀ — EAST

- The yajmāna is given flowers and rice, and the Pandit recites:

oṁ vasoḥ pavitram asi śata-dhāraṁ vasoḥ pavitram asi sahasra-dhāram । devas-tvā savitā punātu vasoḥ pavitreṇa śata-dhāreṇa supvā kāma-dukṣaḥ ॥

asmin kalaśe dhaniṣṭhā adhiṣṭhātri-vaso ihā-gaccha iha tiṣṭha vasave namaḥ ।

- The yajmāna offers the flowers and rice to Dhanishthā Kalaśa, and does pūjā.

oṁ dhaniṣṭhāyai namaḥ, arghyaṁ samarpayāmi ॥

pādyam । ācamanaṁ । snānaṁ । vastraṁ । upavītaṁ । gandhaṁ । candanaṁ । akṣataṁ । puṣpaṁ । dhūpaṁ । dīpaṁ । naivedyaṁ । phalaṁ । tāmbūlaṁ । nirājanaṁ ॥

ŚATABHIṢAK NAKṢATRA PŪJĀ — SOUTH

oṁ varuṇasyottambhanam asi varuṇasya skambha- sarjanīstho varuṇasya ’ṛta sadanyasi varuṇasya ’ṛta sadanam asi varuṇasya ’ṛta sadanam āsīda ॥

asmin kalaśe śata-bhishā adhiṣṭhātri varuna deva ihā gaccha iha tiṣṭha varunāya namaḥ ।

- The Yajmāna offers the flowers and rice to Shata-bhishā Kalaśa.
- Pūjā continues as given for Dhanishthā use *shata-bhiṣāyai*.

PŪRVA-BHĀDRAPADA NAKṢATRA PŪJĀ — WEST

oṁ uta no ahirbudhnyaḥ śṛṇot-vaja eka pāt pṛthivī samudram । viśve-devā ṛtā vṛdho huvānā stutā mantrāḥ kavi śastā avantu ॥

asmin kalaśe pūrvā-bhādra-pada adhiṣṭhātrī ajaikapāda ihā gaccha iha tiṣṭha ajaika-pādāya namaḥ ।

- The Yajmāna offers the flowers and rice and does pūjā with *pūrvā-bhādra-padāya*.

UTTARA-BHĀDRAPADA NAKṢATRA PŪJĀ— NORTH

oṁ śivo nāmāsi svadhitis te pitā namaste’stu mā mā higuṁsīḥ । ni varttayām yāyuṣe’nnādyāya prajananāya rāyas-poṣāya suprajās-tvāya suvīryāya ॥

asmin kalaśe uttarā-bhādra-pada adhiṣṭhātrī ahir-budhnya ihā gaccha iha tiṣṭha ahirbudhnya namaḥ ||

❖ The Yajmāna offers the flowers and rice and does pūjā with *uttarā-bhādra-padāya*.

REVATĪ NAKṢATRA PŪJĀ — CENTRE

oṁ pūṣan tava vrate vayaṁ na riṣyema kadā-cana | stotā-rasta iha smasi ||
asmin kalaśe revatī adhiṣṭhātrī pūṣan ihā gaccha iha tiṣṭha pūṣane namaḥ ||

❖ The Yajmāna offers the flowers and does pūjā with *revatyai*.

CATURDAŚA YAMA PŪJĀ

❖ On 14 piles of rice from Iśāna to Agni konas place 14 betel nuts and invoke the 14 yamas.

oṁ bhūr-bhuvas-svaḥ yamāya namaḥ, āvāhayāmi sthāpayāmi | oṁ dharma-rājāya namaḥ | oṁ mṛtyave namaḥ | oṁ vaivasvatāya namaḥ | oṁ kālāya namaḥ | oṁ sarva-bhūtakṣayāya namaḥ | oṁ audum-barāya namaḥ | oṁ dadhnāya namaḥ | oṁ nīlāya namaḥ | oṁ vṛkodarāya namaḥ | oṁ parameṣṭhine namaḥ | oṁ citrāya namaḥ | oṁ chitra-guptāya namaḥ |

MṚTYUÑJAYA PŪJĀ — NORTH-EAST

tryambakaṁ yajāmahe sugandhiṁ puṣṭi vardhanam |
ūrvārukam iva bandhanān mṛtyor mukṣīya mā'mrutāt ||

asmin kalaśe aghora mrityuñ-jaya daṁṣṭrā karāla
ihā gaccha iha tiṣṭha aghora daṁṣṭrā karālāya namaḥ ||

❖ The Yajmāna offers the upacāras with oṁ mṛtyuñjayāya namaḥ.

oṁ kālyai namaḥ | oṁ karālyai namaḥ | oṁ vikarālyai namaḥ | oṁ mahot-karāyai namaḥ | oṁ saṁhārinyai namaḥ | oṁ durādharṣāyai namaḥ | oṁ bhīṣanāyai namaḥ |

Namaskāram

oṁ namaste astu bhagavan viśveśvarāya mahā-devāya tryambakāya tri-purāntakāya trikāgni-kālāya kālāgni-rudrāya nīla-kaṇṭhāya mṛtyuñjayāya sarveśvarāya sadā-śivāya śrīman-mahā-devāya namaḥ ||

JAPAM

❖ Touch the kumbhas with the darbha muṣṭi while chanting the following mantras:—

1st Kumbha —East

kṛṇuṣvapājaḥ prasitiṁ na pṛthvīṁ yā hi rājevāmavāgm̐ ibhena ।
tṛṣvīmanu prasitiṁ drūṇānostāsi vidhya rakṣasas-tapiṣṭhaiḥ ॥ 1 ॥

1. Extend your prowess like a wide spreading net; go like a mighty king with his attendants. Follow your swift net, shooting arrows, transfix the forces of chaos with your darts that burn so fiercely.

tava bhramāsa āśuyā patantyanu-spṛśa dhṛṣatā śośucānaḥ ।
tapūggaṣyagne juhvā pataṅgāna sandito visṛja viśva gulkāḥ ॥ 2 ॥

2. Forth go in rapid flight your whirling weapons; follow them closely glowing in your fury. Spread your tongue-like winged flames, O Agni cast your firebrands without encumbrance all around you.

prati spaśo visṛja tūrṇitamo bhavā pāyurviśo asyā adabdhaḥ ।
yono dūre aghaśaguṁ so yo antyagne mākiṣṭe vyathirād-adharṣīt ॥ 3 ॥

3. Send your spies forward, fleetest in their motion; do not mislead; the guardian of this people. Punish the one who near or far is bent on hurt, and let no trouble sent from you affect us.

ud-agne tiṣṭha pratyātanuṣva nyamitrāguṁ oṣatāt-tigmahete ।
yono āratigm̐ samidhāna cakre nīcatāṁ dhakṣyatasaṁ na śuṣkam ॥ 4 ॥

4. Rise up O Agni, spread out before us, burn down our [mental] foes, you who has sharpened arrows. Blazing Agni! Consume completely like dried up stubble the one who seeks our detriment.

2nd Kumbha — South

vibhrāḍ bṛhat pibatu somyaṁ madhvāyur dadhad yajña patāva vihrutam ।
vāta jūto yo abhi-rakṣati tmanā prajāḥ puposa purudhā vi rājati ॥

udutyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ । dṛśe viśvāya sūryam ॥

That illustrious Sun-god, the knower of all beings, is borne aloft by the seven rays which are his horses.

citraṁ devānām udagādanīkaṁ cakṣur mitrasya varuṇasyāgneḥ ।
ā prā dyāvā-pṛthivī antarikṣagm̐ sūrya ātmā jagatas-tastuṣaśca ॥

May the Sun who is the eye of Mitra, Varuna and Agni, the embodiment of all the gods, rise high. The Sun-god, the Self of the universe — of everything that moves and moves not, pervades the physical realm, mental realm and the spiritual realm.

ā kṛṣṇena rajasā vartamāno niveśayann amṛta martyañca ।
hiraṇyayena savitā rathenā-devo yāti bhuvanā vipaśyan ॥

With the Force of Attraction in space advancing, determining life and death, borne in his golden chariot he comes, Savitar, God who gazes upon the worlds. (V.S.33:43)

3rd Kumbha — west

āśuṣ śiśāno vṛṣabho na yudhmo ghanāghanaḥ kṣobhanaś carṣaṇīnām ।
saṅkrandano nimiṣo eka vīraś śatagm̐ senā ajayat sākam indraḥ ॥

Swift rapidly striking, like a bull that sharpens his horns, terrific, stirring up the people, with eyes that close not, bellowing, lone Hero, Indra subdued at once a hundred armies.

saṅkrandanenā nimiṣena jiṣṇunā yutkāreṇa duścayavanena dhṛṣṇunā ǀ
tad indreṇa jayata tat sahadhvaṁ yudho nara iṣu-hastena vṛṣṇā ǁ

With him loudly roaring, ever watchful Victor, bold, hard to overthrow, Rouser-of-battle, Indra the Strong, whose hand holds the arrows, conquer, ye warriors, now, now vanquish in the combat. (VS.17.33-34)

sa iṣu-hastaiḥ sa niṣaṅgibhir vaśīsagm̐ sraṣṭā sayudha indro gaṇena ǀ
sagm̐ sṛṣṭa-jit somapā bāhu śardhyūrdhva dhanvā prati-hitām abhirastā ǁ

Indra rules those who carry shafts and quivers (Maruts), with his band brings hosts together, Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting well-aimed arrows.

bṛhaspate paridīyā rathena rakṣohā mitrāgm̐ apabādhamānaḥ ǀ
prabhañjant senāḥ pramṛṇo yudhā jayann asmākam edhyavitā rathānām ǁ

Brihaspati come quickly with your chariot, demons destroying, driving off our enemies. Crushing hostile hosts and demolishing them, victorious in battle, defend our chariots.

bala vijñāyas sthaviraḥ pravīras sahasvān vājī sahamān ugraḥ ǀ
abhivīro abhisatvā sahojā jaitram indra ratham ātiṣṭa govit ǁ

Conspicuous by your strength, firm, foremost fighter, mighty and fierce, victorious, all subduing. The Son-of-conquest, surpassing men and heroes, winner of cattle, mount your triumphant car, O Indra.

gotrabhidaṁ govidaṁ vajra-bāhuṁ jayantam ajma pramṛṇaṁ tamojasā ǀ
imagm̐ sajāta anuvirayadhvaṁ indragm̐ sakhāyo'nusagm̐ rabhadhvam ǁ

Imitate Indra in prowess in heroism, ye kindred warriors, follow friends, this Indra who is a breaker of mountains, the acquirer of water, armed with the thunder-bolt, who quells an army and with might destroys it.

abhigotrāṇi sahasā gāhamāno'dāyo vīraś śata manyur indraḥ ǀ
duścyavanaḥ pṛtanāṣāḍa yudhyo'smākagm̐ senā avatu prayutsu ǁ

May Indra bursting open the clouds with force, the pitiless Hero, wild with anger. Invincible, unshaken and irresistible — may he protect our armies in our battles.

4th Kumbha — North

namaste rudra manyava uto ta iṣave namaḥ ǀ bāhubhyām uta te namaḥ ǁ

Salutations to your Ire, Rudra and also salutations to your arrow. Salutations to your bow and also to your both arms. (V.S.16:1)

yā te rudra śivā tanur aghorā 'pāpa kāśinī ǀ
tayā nastanuva śanta mayā giri śantābhi cākaśīhi ǁ (V.S.16:2)

Oh Rudra, who showers happiness on us from the Mount, With your aspect which is peaceful, Which is giver of good always, And that, which is bereft of sin, And which is the road to salvation, And which takes us to taller heights, Reveal to us the principle of the Self.

yā miṣum giri śanta haste bibharṣyas tave ǀ
śivām giritra tām kuru mā higuṁsīḥ puruṣam jagat ǁ (V.S.16:3)

Oh Rudra who feeds us sweetness sitting on the mount, And who gives us solace sitting on the mount,

Please make the arrow in your hand, Which you have brought to punish the sinners, Peaceful and do not give trouble to people and the world.

śivena vacasā tvā girīśācchā vadāmasi ǀ
yathā nas sarvam ijjagad ayakṣmaguṁ sumanā asat ǁ (V.S.16:4)

We praise and sing about you so that we attain you, Oh, God who lives on the top of the mountains, Be pleased to protect our relations and cows, Grant them all, a disease free life, And make them live with love towards each other,

adhyavocad adhivaktā prathamo daivyo bhiṣak ǀ ahiguṁśca sarvān jambayant sarvāścā yātudhānyo'dharācīḥ parā suvaḥ ǁ (V.S.16.5)

He who is first among everything, He who is Godliness in Gods, He who is the doctor curing the sins, He who praises good deeds of devotees, Forgetting the ills done by them, May he kill all animals and asuras that trouble us, And bless us all.

asau yas tāmro aruṇa uta babhrus sumaṅgalaḥ ǀ ye cainaguṁ rudrā abhito dikṣu śritās sahasraso 'vaiśāguṁ heḍa īmahe ǁ (V.S.16.6)

He is red in colour, He is more red in colour, He is golden, He gives rise to good things, He is the Rudra, who is the sun, And so we bow before the thousands of Rudras, Who are spread in all directions, And request them to cool themselves down.

asau yo 'vasarpati nīla grīvo vilohitaḥ ǀ utainaṁ gopā adṛśannadṛśan udahāryas sa dṛṣṭo mṛḍayāti naḥ ǁ (V.S.16.7)

He who has the blue neck, Is the one who rises as the copper colured sun. Even lowly cowherds see this Rudra who comes as sun, Even the maids who carry water from rivers see him thus, And even all the animals of the world see him thus. Let this Rudra who is seen in the form of sun. Grant us all happiness.

namo 'stu nīla grīvāya sahasrākṣaya mīḍuṣe ǀ
atho ye asya satvāno 'haṁ tebhyo 'karan namaḥ ǁ (V.S.16.8)

Let my salutation go, To the God who has a blue neck, To the God who has thousands of eyes, To the God who grants us all boons, And also my salutations, To his devotees who are his servants.

pramuñca dhanvan astavam ubhayor ārtnyorjyām ǀ
yaśca te hasta iśavaḥ parā tā bhagavo vapa ǁ (V.S.16.9)

Please untie the string connecting the ends of your bow, Oh God Please put away arrows in your hand in thine quiver.

vijyam dhanuḥ kapardino viśalyo bāṇavāguṁ uta ǀ
aneśann asya yā iṣava ābhurasya niṣaṅgadhiḥ ǁ (V.S.16.10)

Oh God with the mane of hair, Let your bow loosen its string, Let your quiver become empty, Let your arrows loose the power to hurt, Let your sword be always in your scabbard.

yā te hetir mīḍuṣṭama haste babhūva te dhanuḥ ǀ
tayā 'smān viśvatas tvam ayakṣmayā pari bhuja ǁ (V.S.16.11)

He who is greatest among those who fulfill wishes of devotees, With those weapons that you have and the bow in your hand. Which do not cause infirmity to any one, Please do save us from all troubles always.

pari te dhanvano hetir asmān vṛnaktu viśvataḥ ǀ
atho ya iṣudhistavāre asmanni dhehi tam ǁ (V.S.16.12)

Let your arrows pass away from us, oh Lord,And let your quiver be kept for our enemies,Who are like our sins.

avatatya dhanuṣṭvaguṁ sahasrākṣa śate ṣudhe ।
niśīrya śalyanāṁ mukhā śivo nas sumanā bhava ॥ (V.S.16.13)

Oh God with thousand eyes, Oh God with hundreds of bows, Please break the sharp ends of arrows thine, Please slacken the string of your bow, And become God who does us good, And God who has a calm mind.

namaste ayudhāyān ātatāya dhṛṣṇave ।
ubhābhyām uta te namo bāhubhyāṁ tava dhanvane ॥ (V.S.16.14)

My salutations to thine strong weapons which are about to strike, My salutations to your both hands and bow,

mā no mahāntam uta mā no arbhakaṁ mā na ukṣantam uta mā na ukṣitam ।
mā no vadhī pitaraṁ mota mātaraṁ mā naḥ priyās tanuvo rudra rīriṣaḥ ॥
(V.S.16:15)

Oh Rudra, God of the world, Never give trouble to our elders. Never give trouble to our children, Never give trouble to our lads, Never give trouble to our children in the womb, Never give trouble to our fathers, Never give trouble to our mothers, And never give to trouble our body, which is dear to us.

mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ ।
mā no vīran rudra bhāmino vadhīr haviṣmantas sadamit tvā havāmahe ॥
(V.S.16:16)

Oh Rudra, God of the world, Never cause sorrow to our children and sons, Never diminish our span of life, Never cause sorrow to our cows, Never cause sorrow to our horses, And do not destroy in anger our efficient servants, And we would come with holy offerings and salute you.

5th Kumbha — Center

kayā naścitra ābhuva dūtī sadā vṛdhas-sakhā । kayā śaciṣṭhayā vṛtā ।

What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)

kastvā satyo madānāṁ maguṁ hiṣṭho math-sadandhasaḥ । dṛḍhā cidāruje vasu । abhīṣuṇas-sakhīnām avitā jaritṝṇām । śataṁ bhavāsyūtibhiḥ ॥ V.S. 36:4-6

śan-no mitra śaṁ varuṇaḥ । śan-no bhavatvaryamā । śan- na indro bṛhaspatiḥ । śan-no viṣṇur-urukramaḥ । śaṁ no vātaḥ pavatāṁ mātariśvā śaṁ nas-tapatu sūryah । śaṁ naḥ kanikradaddevaḥ parjanyo abhi varṣatu ॥

Gracious be Mitra unto us, and Varuna and Aryaman; Indra, Brihaspati be kind, and Vishnu of the mighty stride. May the wind blow pleasantly for us, may Surya warm us pleasantly. Pleasantly, with a roar of thunder, may the God Parjanya send the rain on us. (V.S. 36:10)

ahāni śaṁ bhavatu naśśaguṁ rātriḥ pratidhīyatām । śaṁ na indrāgnī bhavatām avobhiḥ śaṁ na indrā varuṇā rātahavyā । śaṁ na indrā pūṣaṇā vājasātau śām indrā somā suvitāya śaṁ yoḥ ॥

May days pass pleasantly for us, may nights draw near delightfully. May Indra and Agni be gracious to us with their resources, Indra and Varuna who taste our oblations. May Indra and Pūshan be our help in battle, may Indra and Soma give health, strength and comfort. (V.S. 36:11)

śanno devīr abhiṣṭaya āpo bhavantu pītaye । śaṁyor abhisravantu naḥ ॥

May the celestial Waters, our helpers, be sweet for us to drink, And flow to us with health and strength. (V.S. 36:12)

syonā pṛthivi bhavā-nṛkṣarā niveśanī | yacchānaś-śarma saprathāḥ ||

Pleasant be to us, O Earth, thornless, our resting-place, grant us shelter reaching far. (V.S. 36:13)

āpo hiṣṭho mayo bhuvaḥ | tā na ūrje dadhātana | mahe raṇāya cakṣate | yo vaś-śivatamo rasaḥ | tasya bhājayateha naḥ | uśatīr-iva mātaraḥ | tasmā araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ ||

O Waters, you are beneficent, so grant us energy that we may enjoy great delight. Give us a portion of the life-giving essence, the most propitious that you have. Like mothers in their longing love. To you we gladly come for Him to whose abode you lead us on: And, Waters, give us procreant strength. (V.S. 36:14-16)

dyauś śāntir antarikṣagum śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvagum śāntiś śāntir eva śāntis sā mā śāntir edhi || 17 ||

Sky peace, Air peace, Earth peace, Plants peace, Trees peace, All-Gods peace, Brahma peace, Universe peace, just peace—may that peacecome to me!

mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām | mitrasyāhaṁ cakṣuṣā sarvāṇi bhūtāni samīkṣe | mitrasya cakṣuṣā samīkṣāmahe || 18 ||

May all beings regard me with the eye of a friend. May I regard all beings with the eye of a friend. With the eye of a friend do we regard one another.

yato yathaḥ samīhase tato no abhayaṁ kuru |
śaṁ naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyaḥ || V.S. 36:22

From whatsoever trouble you desirest, give us safety thence.
Give to our children happiness and to our stock security.

tac-cakṣur deva-hitaṁ purastāc-chukram-uccarat | paśyema śaradaś-śataṁ, jīvema śaradaś-śataṁ, śṛṇuyāma śaradaś-śataṁ, prabravāma śaradaś-śataṁ, adīnās-syāma śaradaś-śataṁ, bhūyaś ca śaradaś śatāt || 24

May we continue to see for an hundred autumns, may we discover life together, may we live together, may we listen to beneficial advice, may we communicate well, may we never be defeated for an hundred autumns, thus for a long time may we continue to pursue the path to enlightenment.

HOMA

- ❖ Perform agnimukham. (varada nāma agni)

Pradhāna homa

- ❖ offer ājyam to soma

Navagraha Homam

1. āsatyena rajasā vartamāno niveśayann amṛta martyañca |
hiraṇyayena savitā rathenā-devo yāti bhuvanā vipaśyan svāhā ||

2. āpyāyasva sametu te viśvatas-soma vṛṣṇiyam |
bhavā vājasya saṅgathe svāhā ||

3. agni-mūrddhā divaḥ kakut-patiḥ pṛthivyā ayam | apāgm̐ retāgm̐ si jinvati svāhā ||

4. udbudhyasvāgne pratijā gṛhyenam iṣṭā pūrte sagm̐sṛjethām ayañca | punaḥ kṛṇvagm̐stvā pitaraṁ yuvānam anvātāgm̐ sīttvayi tantum-etam svāhā

5. bṛhaspate atiyadaryo arhād dyumad-vibhāti kratumaj-janeṣu |
yaddīdayacchavasarta prajāta tad-asmāsu draviṇan dhehi citraṁ svāhā ||

6. pravaś-śukrāya bhānave bharadhvam | havyaṁ matiṁ cāgnaye supūtam |
yo daivyāni mānuṣā janūgm̐ṣi | antar-viśvāni vidma nā jigāti svāhā ||

7. śanno devīr abhiṣṭaya āpo bhavantu pītaye | śaṁyor abhisravantu naḥ svāhā ||

8. kayā naścitra ābhuva dūtī sadā vṛdhas-sakhā | kayā śaciṣṭhayā vṛtā svāhā ||
9. ketuṁ kṛṇvanna ketave peśo maryā apeśase | samuṣadbhir-ajāyathāḥ svāhā ||

- ❖ offer samit, caru and til to the following (or one can use the 5 mantras at the end of the section:—

oṁ vasoḥ pavitram asi śata-dhāraṁ vasoḥ pavitram asi sahasra-dhāram | devas-tvā savitā punātu vasoḥ pavitreṇa śata-dhāreṇa supvā kāma-dukṣas svāhā || vasubhyo idaṁ na mama ||

oṁ varuṇasyottambhanam asi varuṇasya skambha- sarjanīstho varuṇasya 'ṛta sadanyasi varuṇasya 'ṛta sadanam asi varuṇasya 'ṛta sadanam āsīda svāhā || varuṇāya idaṁ na mama ||

oṁ uta no ahirbudhnyaḥ śṛṇot-vaja eka pāt pṛthivī samudram | viśve-devā ṛtā vṛdho huvānā stutā mantrāḥ kavi śastā avantu svāhā || ahirbudhnyāya idaṁ na mama ||

oṁ śivo nāmāsi svadhitis te pitā namaste'stu mā mā higuṁsīḥ | ni varttayām yāyuṣe'nnādyāya prajananāya rāyas-poṣāya suprajās-tvāya suvīryāya svāhā || ajaikapade idaṁ na mama |

oṁ pūṣan tava vrate vayaṁ na riṣyema kadā-cana | stotā-rasta iha smasi svāhā || pūṣṇe idaṁ na mama ||

Yama āhutis

oṁ yamāya svāhā | yamāya idaṁ na mama ||

dharmarājāya | mṛtyave | antakāya | vaivasvatāya | kālāya | sarva-bhūta-kṣayāya |

audumbarāya | dadhnāya | nīlāya | parameṣṭhine | vṛkodarāya | citrāya | citra-guptāya ||

❖ offer 108 with the following mantra:—

oṁ yā te rudra śivā tanur aghorā ′pāpa kāśinī | tayā nastanuva śanta mayā giri śantābhi cākaśīhi svāhā | aghorāya idaṁ na mama ||

or

tryambakaṁ yajāmahe sugandhiṁ puṣṭi vardhanam |
ūrvārukam-iva bandhanān mṛtyor mukṣīya māmṛtāt ||

Pūrṇāhutiḥ

oṁ adya __________ gotrasya __________ pretasya (__________ gotrāyāh __________ pretāyāh) pañcaka madhye dur-maraṇa doṣa nivṛttyarthaṁ kṛtasya pañcaka śānti karmāṅgabhūta havanasya pūrṇā-hūtim hoṣyāmi ||

mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaramṛta ā jātam agnim |
kaviguṁ samrājam atithiṁ janānām āsannā pātram janayanta devāssvāhā ||

❖ uttarāṅga pūjā
❖ ābhiṣekam
❖ āśirvadam

Nakṣatra Mantras

aṣṭau devā vasavas-somyāsaḥ | catasro devir-ajarā śraviṣṭhāḥ | te yajñaṁ pāntu rajasa purastāt | saṁvatsariṇam amṛtaggas svasti | yajñaṁ naḥ pāntu vasava purastāt | dakṣiṇato'bhiyantu śraviṣṭhāḥ | punyan nakṣatram abhi-saṁviśāma | mā no arātir-aghaśaguṁ sāg′ann ||

kṣatrasya rājā varuṇo'dhirājaḥ | nakṣatrāṇāgaṁ śatabhiṣag vasiṣṭhaḥ | tau devebhyaḥ kṛṇuto dīrghamāyuḥ | śataguṁ sahasrā bheṣajāni dhattaḥ | yajñan no rājā varuṇa upayātu | tanno viśve abhi saṁyantu devāḥ | tanno nakṣatraguṁ śatabhiṣag juṣāṇam | dīrgham āyuḥ pratirad bheṣajāni ||

aja ekapād udagāt purastāt | viśvā bhūtāni prati modamānaḥ | tasya devāḥ prasavaṁ yanti sarve | proṣṭhapadāso | amṛtasya gopāḥ | bibhrājamānas samidhā na ugraḥ | ā'ntarikṣam aruhad agandyām | taguṁ sūryaṁ devam ajameka-pādam | proṣṭhapadāso anuyanti sarve ||

ahirbudhniyaḥ prathamā na eti | śreṣṭho devānām uta mānuṣāṇām | taṁ brāhmaṇās somapās somyāsaḥ | proṣṭhapadāso abhirakṣanti sarve | catvāra ekamabhi karma devāḥ | proṣṭhapadā sa iti yān vadanti | te budhniyaṁ pariṣadyaggas stuvantaḥ | ahiguṁ rakṣanti namasopasadya ||

pūṣā revatyanveti panthām | puṣṭipati paśupā vājabastyau | imāni havyā prayatā juṣāṇā | sugair no yānair upayātāṁ yajñam | kṣudrān paśūn rakṣatu revatī naḥ | gāvo no aśvāguṁ anvetu pūṣā | annaguṁ rakṣantau bahudhā virūpam | vājaguṁ sanutāṁ yajamānāya yajñam ||

Appendix

Daśagātra

This ceremony is usually done over 10 days but nowadays all the offerings are made on the 10th day. For those who wish to retain the daily offerings the complete method is given here.

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ adyārabhya daśa gātra piṇḍa dānam ahaṁ kariṣye ||

- ❖ Take tila and jal in the ḍone and offer-

oṁ __________ gotra __________ preta (gotre/pretā) citā daha janita tapa tṛṣopaśamanārthaṁ prathama dina sambandhī eṣa tila toyāñjalis te mayā dīyate tavopatiṣṭhatām ||

yamāya namaḥ | dharma-rājāya | mṛtyave | antakāya | vaivasvatāya | dadhnāya | nīlāya parameṣṭhine | vṛkodarāya | citrāya | citra-guptāya ||

- ❖ Prepare a clay vessel

ākāśe tu nirālambo vāyubhūta nirāśraya |
preta ghaṭo mayā dattas tavaiṣa upatiṣṭhatām ||

- ❖ Prepare a little water and milk.

citā'nala pradagdho'si praityakto'si bāndhavaiḥ |
idaṁ nīram idaṁ kṣīram atra snāhi idaṁ piba ||

- ❖ Pour the water into the pot:—

oṁ __________ gotra __________ preta anena jalena snāhi |

- ❖ Pour the milk into the pot:—

oṁ __________ gotra __________ preta atra kṣīraṁ piba |

Prepare the karma-pātra.

- ❖ Build a vedi of sand and spread kusha
- ❖ Sprinkle everything with the karma pātra water.

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ raurava nāma naraka uttāraṇāya

mūrdhā vayava niṣpattyarthaṁ prathama dina nimittakam pūraka piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ raurava nāma naraka uttāraṇāya mūrdhā vayava niṣpattyarthaṁ prathama dina nimittakaṁ pūraka piṇḍo mayā dīyate tavo patiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) śiraḥ pūraka prathama piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlaṁ pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa.

oṁ __________ gotra __________ preta prathama dine eka-tila toyāñjaliste mayā dīyate tavopatiṣṭhantām ||

Prārthana

oṁ anādi nidhano devaḥ śaṅkha cakra gadā dharaḥ |
avyayaḥ puṇḍarīkākṣaḥ preta mokṣa prado bhava || 1 ||

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please Thee to grant liberation to this departed one.

atasi puṣpa saṁkāśaṁ pīta-vāsa samacyutaṁ |
ye namasyanti govindaṁ na teṣāṁ vidyate bhayam || 2 ||

Those who worship the Lord Govinda of dark hue; garbed in yellow silk, for them there is no fear of death.

kṛṣṇa kṛṣṇa kṛpālo tvaṁ agatīnāṁ gatir bhava |
saṁsāra ārṇava magnānāṁ prasīda puruṣottama || 3 ||

O Most merciful Lord Krsna who art the saviour of the helpless, have mercy upon those who are drowning in this ocean of birth & death.

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana |
anena śrāddhena nātha preta mokṣa prado bhava || 4 ||

O Lord narayana foremost of divinities, Consort of Lakshmi, Lord of men! Please grant release to the departed soul, through this rite of tarpana.

hiraṇya-garbha puruṣa vyaktāvyakta svarūpiṇe |
asya pretasya mokṣārthaṁ suprīto bhava sarvadā || 5 ||

etad kṛtaṁ yad viṣṇo tarpaṇaṁ tena śrī mahā viṣṇuḥ prīto 'stu.

Day 2.

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ yoni-puṁsa nāma naraka uttāraṇāya, karṇākṣi-nāsikā pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye, dvitīya dine yoni-puṁsa nāma naraka uttāraṇāya, karṇākṣi-nāsikā pūrakaḥ dvitīya piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) karṇākṣi-nāsikā pūraka dvitīya piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlaṁ pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa twice.

oṁ __________ gotra __________ preta dvitīya dine dvi-tila toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

Day 3

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ mahā-raurava-nāma naraka uttāraṇāya, galāṁ sabhuja vakṣasthala pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye tritīya dine, mahā-raurava-nāma naraka uttāraṇāya, galāṁ sabhuja vakṣasthala pūrakaḥ tritīya piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) galāṁ sabhuja vakṣasthala pūraka tritīya piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlaṁ pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa three times.

oṁ __________ gotra __________ preta tritīya dine trayas tila toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

Day 4

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ tāmisra nāma naraka uttāraṇāya, nābhi liṅga guda pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye caturtha dine tāmisra nāma naraka uttāraṇāya, nābhi liṅga guda pūrakaḥ caturthaḥ piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) nābhi liṅga guda pūraka caturtha piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlam pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa four times.

oṁ __________ gotra __________ preta caturtha dine catus tila toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

Day 5

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ andha-tāmisra nāma naraka uttāraṇāya, jānu jaṅghā pāda pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye pañcama dine andha-tāmisra nāma naraka uttāraṇāya, jānu jaṅghā pāda pūrakaḥ pañcama piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) jānu jaṅghā pāda pūraka pañcama piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlam pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa five times.

oṁ __________ gotra __________ preta pañcama dine pañca tila toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

Day 6

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ sambhrama nāma naraka uttāraṇāya, sarva marma pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye ṣaṣṭhama dine sambhrama nāma naraka uttāraṇāya, sarva marma pūrakaḥ ṣaṣṭhaḥ piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) sarva marma pūraka ṣaṣṭhama piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlam pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa six times.

oṁ __________ gotra __________ preta ṣaṣṭhama dine ṣaṭ tila toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

Day 7

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya

pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ amedhya kṛmi sampūrṇa nāma naraka uttāraṇāya, sarva nāḍī pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye saptama dine amedhya kṛmi sampūrṇa nāma naraka uttāraṇāya, sarva nāḍī pūrako saptama piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) sarva nāḍī pūraka saptama piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlam pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa seven times.

oṁ __________ gotra __________ preta saptama dine sapta tila toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

Day 8

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ purīṣa-bhakṣaṇa nāma naraka uttāraṇāya, danta nakha lomādi pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye aṣṭhama dine purīṣa-bhakṣaṇa nāma naraka uttāraṇāya, danta nakha lomādi pūrakaḥ aṣṭhama piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) danta nakha lomādi pūraka aṣṭhama piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlam pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa eight times.

oṁ __________ gotra __________ preta aṣṭhama dine aṣṭhau toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

Day 9

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ svamāṁsa bhakṣaṇa nāma naraka uttāraṇāya, vīrya pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye navama dine svamāṁsa bhakṣaṇa nāma naraka uttāraṇāya, vīrya pūrakaḥ navama piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) vīrya pūraka navama piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlam pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa nine times.

oṁ __________ gotra __________ preta navama dine nava toyāñjaliste mayā dīyante tavopatiṣṭhanām ||

Day 10

☞ Apasavyam

Saṅkalpaḥ — hariḥ om tatsat …….. asyām puṇya tithau __________ gotra __________ pituḥ / (__________ gotrāyāḥ __________ pretāyāḥ mātuḥ) pretasya pretatva vimuktaye akṣaya uttama-loka prāptyarthaṁ kumbhīpāka nāma naraka uttāraṇāya, kṣut-pipāsa pūrakaḥ piṇḍa pradānam ahaṁ kariṣye ||

❖ place chandan, water and flower on a leaf āsana on the vedi.

oṁ __________ gotra __________ pituḥ __________ gotre __________ pretā mātuḥ) idam āsanaṁ tavopatiṣṭhatām ||

❖ Next to it place a ḍone, add a pavitri, til and water.

oṁ __________ gotra __________ pituḥ (__________ gotre __________ pretā mātuḥ) idam avanejanaṁ te mayā dīyate tavopatiṣṭhatām ||

❖ Offer the piṇḍa from pitru tirtha

oṁ __________ gotra __________ pituḥ /mātuḥ pretasya pretatva nivṛttaye daśama dine kumbhīpāka nāma naraka uttāraṇāya, kṣut-pipāsa pūrako daśamaḥ piṇḍaste mayā dīyate tavopatiṣṭhatām ||

❖ Pour the water over the piṇḍa

oṁ __________ gotra __________ preta atra pratyavane nikṣva te mayā dīyate tavopatiṣṭhatām ||

❖ Offer a thread of wool, tulsi, betel, mithai, a banana, lamp and incense.

oṁ adya __________ gotra __________ preta (gotre/pretā) kṣut-pipāsa pūraka daśama piṇḍe etāni ūrṇa sūtra bhṛṅga-rāja patraṁ dhūpa dīpa naivedya tāmbūlam pūgi phalādi mayā dīyate tavopatiṣṭhatām ||

❖ Take water & til in and pour over the piṇḍa ten times.

oṁ __________ gotra __________ preta daśama dine daśa toyāñjaliste mayā dīyante tavopatiṣṭhantām ||

❖ If one cannot do every day then do on the 3rd 7th and 10th days.
❖ If that is not possible then offer all piṇḍas on the 10th day.

STOTRAS

1. Puṇḍarīkākṣa Stotram

namaste puṇḍarīkākṣa namaste viśva-bhāvana |
namaste'stu hṛṣīkeśa mahā-puruṣa pūrvaja || 1 ||

devānāṁ dānavānāṁ ca sāmānyaṁ adhi daivatam |
sarvadā caraṇa dvandvaṁ vrajāmi śaraṇaṁ tava || 2 ||

ekas tvam-asi lokasya sraṣṭā saṁhārakas tathā |
adhyakṣaś cānumantā ca guṇamāyā samāvṛtaḥ || 3 ||

saṁsāra sāgaraṁ ghoraṁ anantaṁ kleśa-bhājanam |
tvam eva śaraṇaṁ prāpya nissaranti manīṣiṇaḥ || 4 ||

na te rūpaṁ nacākāro nāyudhāni na cāspadam |
tathāpi puruṣākāro bhaktānāṁ tvaṁ prakāśase || 5 ||

naiva kiñcit parokṣante pratyakṣo'si na kasyacit |
naiva kiñcid asādhyaṁ te na ca sodhyasi kasyacit || 6 ||

kāryāṇāṁ kāraṇaṁ pūrva vacasāṁ vākyam uttamam |
yogināṁ paramāsiddhiḥ paramaṁ te paraṁ viduḥ || 7 ||

ahaṁ bhītosmi deveśa saṁsāre'smin bhaya-prade |
trāhi māṁ puṇḍarīkākṣa na jāne paraṁ padam || 8 ||

kāleṣvapi ca sarveṣu dikṣu sarvāsu cācyuta |
śarīre durgatau vāpi vardhate me mahad bhayam || 9 ||

tvat pāda kamalā danyan na me janmāntareṣvapi |
vijñānaṁ yad idaṁ prāptaṁ yad idaṁ sthānam arjitam || 10 ||

janmāntarepi me deva mā bhūdasya parikṣayaḥ |
durgatāvapi jātasya tvad gatī me manorathaḥ || 11 ||

yadi nāśaṁ na videta tāvatāsmi kṛtī sadā |
kāmaye viṣṇu-pādau tu sarva janmasu kevalam || 12 ||

cintayed deva deveśaṁ kālānala samaprabham |
vistṛtāsyaṁ mahā-śīrṣaṁ raktāsyaṁ rakta candanam || 13 ||

2. Jñānāmṛta Stotram

yasya viśvam anādyantaṁ ajam ātmani saṁsthitam |
sarvajñaṁ acalaṁ viṣṇuṁ sadā dhyāyet sa mucyate || 1 ||

1. One attains liberation through constant contemplation upon the All-pervading Lord; who is without beginning or end, who has the cosmos as His body, The Self Sufficient, unborn & omniscient lord.

devaṁ garbhocitaṁ viṣṇuṁ sadā dhyāyan vimucyate |
aśarīraṁ vidhātāraṁ sarva jñāna manoritam |
acalaṁ sarvagaṁ viṣṇuṁ sadā dhyāyan vimucyate || 2 ||

2. One attains liberation through constant contemplation upon the All-pervading Lord; of whom all the Devas are various emanations. One who meditates upon the   Supreme Lord without form, the Creator, Omniscient, the Immovable and All-pervading becomes liberated.

nirvikalpaṁ nirābhāsaṁ niṣprapañcaṁ nirāmayam |
vāsudevaṁ guruṁ viṣṇuṁ sadā dhyāyan vimucyate || 3 ||

3. One attains liberation through constant contemplation upon the All-pervading Lord; who is free from doubts and contradictions, having limitless manifestations, transcending the creation, free from afflictions and imperfections; Vasudeva the Preceptor of the Universe.

sarvātmakañca vai yāvad ātma caitanya rūpakam |
śubham ekākṣaraṁ viṣṇuṁ sadā dhyāyan vimucyate || 4 ||

4. One attains liberation through constant contemplation upon the All-pervading Lord; on Vishnu, the Most Auspicious, the One Imperishable Supreme Being, having countless manifestations.

vākyātītaṁ trikālajñaṁ viśveśaṁ loka-sākṣiṇam |
sarvasmād uttamaṁ viṣṇuṁ sadā dhyāyan vimucyate || 5 ||

5. One attains liberation through constant contemplation upon the All-pervading Lord; who transcends all mundane description, the All-knowing One, the Lord of the Universe, the Supreme witness of all actions, the Most Excellent.

brahmādi deva gandharvair munibhiḥ siddhacāraṇaiḥ |
yogibhiḥ sevitaṁ viṣṇuṁ sadā dhyāyan vimucyate || 6 ||

6. One attains liberation through constant contemplation upon the All-pervading Lord; who is served by the heavenly host led by Brahma and the other Devas, as well as by the sages and yogis.

saṁsāra bandhanān muktim icchaṁlloko ca hyeṣataḥ |
stutvaivaṁ varadaṁ viṣṇuṁ sadā dhyāyan vimucyate || 7 ||

7. One attains liberation through constant contemplation upon the All-pervading Lord; All those who desire to be liberated from the bondage of worldly existence and rebirth, become free by chanting this hymn to the Supreme Lord, the Saviour.

saṁsāra bandhanāt ko'pi muktim icchan samāhitaḥ |
anantam avyayaṁ devaṁ viṣṇuṁ viśva-pratiṣṭitam |
viśveśvaram ajaṁ viṣṇuṁ sadā dhyāyan vimucyate || 8 ||

8. Whoever desires liberation from the travails of transmigration should with concentration meditate upon the All-pervading Lord. One who contemplates upon the Endless Imperishable Lord Vishnu, established in the Universe, the Unborn Lord of all the Worlds, attains liberation.

3. Mrtyavaṣṭaka

dāmodaraṁ prapanno'smi kinno mṛtyuḥ kariṣyati |
śaṅkha cakra dharaṁ devaṁ vyakta-rūpiṇam avyayam |
adhokṣajaṁ prapanno'smi kinno mṛtyuḥ kariṣyati || 1 ||

I have surrendered myself unto the Lord who contains the entire universe within Himself; what can Death do unto me. I have taken refuge in the Wielder of the Conch and Discus, the manifest immutable Lord, the One who is never diminished; what can Death do unto me.

varāhaṁ vāmanaṁ viṣṇuṁ nārasiṁhaṁ janārdānam |
mādhavaṁ ca prapanno'smi kinno mṛtyuḥ kariṣyati || 2 ||

I have taken refuge in the All-pervading Lord who incarnates as Varaha, Vamana and Narasimha, He is Destroyer of wickedness, the consort of Lakshmi; what can Death do unto me.

puruṣaṁ puṣkarakṣetra-bījaṁ puṇyaṁ jagat-patim |
loka-nāthaṁ prapanno'smi kinno mṛtyuḥ kariṣyati || 3 ||

I have taken refuge in the Supreme Being, who is the Creator of the Cosmos. The Holy Lord of the universe, the Master of all; what can Death do unto me.

sahasra-śirasaṁ devaṁ vyaktāvyaktaṁ sanātanam |
mahā-yogaṁ prapanno'smi kinno mṛtyuḥ kariṣyati || 4 ||

I have taken refuge in the unlimitable Lord, who is both manifest and unmanifest, the Eternal One and the Great Yogi; what can Death do unto me.

bhūtātmānaṁ mahātmānaṁ yajña-yoniṁ ayonijam |
viśva-rūpaṁ prapanno'smi kinno mṛtyuḥ kariṣyati || 5 ||

I have taken refuge in the Lord who is the Inner Soul of all living beings, the Supreme Soul, the source of all sacrifices, the unborn Lord who has the universe as His body; what can Death do unto me.

gāruḍa purāṇā 1.233.

4. Mṛtyuñjaya Stotram

rudraṁ paśupatim sthānum nīla kanṭha umāpatim |
namāmi śirasā devaṁ kiṁ no mṛtyu kariṣyati || 1 ||

kāla-kanṭhaṁ kāla mūrtim kālajñaṁ kāla-nāśanam |
namāmi śirasā devaṁ kiṁ no mṛtyu kariṣyati || 2 ||

nīla-kanṭhaṁ virūpākṣaṁ nirmalaṁ vimala prabhām |
namāmi śirasā devaṁ kiṁ no mṛtyu kariṣyati || 3 ||

vāma-devaṁ mahā-devaṁ loka-nāthaṁ jagat gurum |
namāmi śirasā devaṁ kinno mṛtyu kariṣyati || 4 ||

deva-devaṁ jagan-nāthaṁ teṣām vṛṣabha dhvajam |
namāmi śirasā devaṁ kiṁ no mṛtyu kariṣyati || 5 ||

gaṅgā-dharaṁ mahā-devaṁ sarvābharaṇa bhūṣitam |
namāmi śirasā devaṁ kinno mṛtyu kariṣyati || 6 ||

anāthaṁ paramānandaṁ kaivalya-pada dāyinam |
namāmi śirasā devaṁ kinno mṛtyu kariṣyati || 7 ||

svargāpvarga-dātāraṁ sṛṣṭi sthityāndha kāriṇam |
namāmi śirasā devaṁ kinno mṛtyu kariṣyati || 8 ||

utpatti sthiti saṁhāra kartāraṁ ceśvaram gurum
namāmi śirasā devaṁ kinno mṛtyu kariṣyati || 9 ||

mārkaṇḍeya kṛtaṁ stotraṁ yaḥ paṭhet śiva sannidhau |
tasya mṛtyu bhayaṁ nāsti nāgni-caura bhayaṁ kvacit || 10 ||

mṛtyuñjaya mahādeva trāhi mām śaraṇāgatam |
janma mṛtyu jarā rogaiḥ pīḍitaṁ karma-bandhanaiḥ || 11 ||

namaś śivāya sāmbāya haraye paramātmane |
praṇata-kleśa nāśaya yoginām pataye namaḥ || 12 ||

5. Śrī Raṅganātha Aṣṭhakam

ānanda rūpe nija bodha rūpe brahma svarūpe śruti mūrti rūpe |
śaśaṅka rūpe ramaṇīya rūpe śrīraṅga rūpe ramatāṁ mano me || 1 ||

O Lord whose form is Blissful form of enlightenment personified, Whose Essential Being is Supreme, Who manifests as the Vedas, Whose Gorgeous form is the answer to all doubts. May your form O Ranganatha always delight my mind.

lakṣmī nivāse jagatāṁ nivāse hṛt padma vāse ravi biṁba-vāse |
kṛpā-nivāse guṇa vṛnda-vāse śrīraṅgavāse ramatāṁ mano me || 2 ||

O Abode of Lakshmi, Substratum of the universe, the indweller of the lotus of the heart, the indweller of the disk of the sun, the abode of compassion, always present in an assembly of the learned, May you O Resident of Srirangam always delight my mind.

brahmādi vandye jagad eka vandye mukunda vandye suranātha vandye |
vyāsādi vandye sanakādi vandye śrīraṅga vandye ramatāṁ mano me || 3 ||

O Lord adored by Brahma and the other devas, the Unique and universally adorable one, the one adored by Lakshmi. the one adored by Indra the king of the gods. the one adored by Vyasa and the other sages, the one adored by the four kumaras. May you the most venerable Lord of Srirangam always delight my mind.

brahmādhirāje garuḍādhirāje vaikuṇṭha rāje sura rāja rāje |
trailokya rāje akhila loka rāje śrīraṅga-rāje ramatāṁ mano me || 4 ||

O King of Brahma and the others, O Lord of Garuda, Sovereign of Vakuntha, Over-lord of Indra, The Emperor of the three worlds, The regent of the entire universe, May you O King of Srirangam always delight my mind.

amogha mudre paripūrṇa mudre śrī yoganidre susamudra nidre |
śritaika bhadre jagad eka nidre śrīraṅga bhadre ramatāṁ mano me || 5 ||

O Lord of infallible form, whose form is a totality, reposing in yogic trance with Lakshmi, lying upon causual ocean, the only auspicious refuge, the single source of the entire universe, May you the auspicious Lord of Srirangam always delight my mind.

saccitta śāyī bhujagendra śāyī nandāṅka śāyī kamalāṅka śāyī |
kṣīrābdhi śāyī vaṭa patra śāyī śrīraṅgaśāyī ramatāṁ mano me || 6 ||

O You who dwell within the mind, and who reclines upon the King of Snakes, and rests in the lap of Nanda, and lies on the lap of Lakshmi, and reposes on the sea of milk, and reclines upon the Banyan leaf, May you who are recumbent in Srirangam always delight my mind.

kaṁsa pramāthe naraka pramāthe abhakta pramāthe jagataṁ nidāne |
anātha nāthe jagad eka nāthe śrīraṅganāthe ramatāṁ mano me || 7 ||

O tormentor of Kamsa, the tormentor of hell itself, the one who terrorises the enemies of the devotees, the source of the universe, the refuge of the stray ones, the only Lord of the universe, May you the Lord of Srirangam always delight my mind.

kāveri-kūle karuṇāvilole mandāra mūle dhṛta cāru cele |
daityānta kāle akhila loka līle śrīraṅga līle ramatāṁ mano me || 8 ||

O dweller, on the banks of the Kaveri, agitated by your overwhelming compassion, O beautiful one who upheld the Great Mandara mountain, dressed in beautiful garments, The destroyer of the forces of chaos in the form of time, you who created the world as a divine Sport, May you who play in Srirangam always delight my mind.

YAMA SUKTAM

pareyivāgumsaṁ pravato mahīranu bahubhyaḥ panthām anupaspaśānam |
vaivasvatagum saṅgamanaṁ janānāṁ yamagum rājānagum haviṣā duvasya ||

1. Offer oblations to Yama the son of Vivasvant the Knower, who was the first to pass away along mighty steeps and has founded the path for the many [who follow].

yamo no gātuṁ prathamo viveda naiṣā gavyūtir-apabhartavā u |
yatrā naḥ pūrve pitaraḥ pareyur-enā jajñānāḥ pathyā 3'nusvāḥ || 2 ||

2. Yama has found out the way for us; this pasture is not to be taken away. Whither our Ancestors have passed away, thither those who have been born since - each along their own path.

mātalī kavyair yamo aṅgirobhir bṛhaspatir ṛkvabhir āvṛdhānaḥ |
yāgaśśca devā vā vṛdhuryo ca devān svāhānye svadhayānye madanti || 3 ||

3. Matali having grown strong with Kavyas, Yama with the Angirases, Brhaspati with the Rkvans, whom the gods have nourished and who have nourished the gods, some rejoice in the mantra " Svaha", others in the offering to the dead.

imaṁ yama prastaramā hi sīdāṅgirobhiḥ pitṛbhiḥ saṁvidānaḥ |
ā tvā mantrāḥ kaviśastā vahantvenā rājan haviṣā mādayasva || 4 ||

4. Upon this strewn grass O Yama pray be seated, joining the Angirases, the Ancestors. Let the mantras revealed by the seers bring you here. Do thou O King rejoice in this oblation.

aṅgirobhir āgahi yajñiyebhir yama vairūpair iha mādayasva |
vivasvantagum huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya || 5 ||

5. Come here with the adorable Angirases; O Yama, along with the sons of Virupa rejoice here. I Invoke Vivasvant who is your father, let him too rejoice having sat himself down on the strew at this sacrifice.

aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavas somyāsaḥ |
teṣāṁ vayagum sumatau yajñiyānām api bhadre saumanase syāma || 6 ||

6. The Angirases are our ancestors, as are the Atharvans and the Soma-loving Bhrgus; we desire to abide in the favour and the good graces of those adorable ones.

prehi prehi pathibhiḥ pūrvyebhir yatrāḥ naḥ pūrve pitaraḥ pareyuḥ |
ubhā rājānā svadhayā madantā yamaṁ paśyasi varuṇaṁ ca devam || 7 ||

7. Go forth! Go forth! by those ancient paths on which our fathers of old passed away. You shall see both kings rejoicing in the offering to the dead; Yama and Varuna the god.

saṁ gacchasva pitṛbhis saṁ yameneṣṭā-pūrtena parame vyoman |
hitvāyāvadyaṁ punaras tamehi saṁ gacchasva tanvā suvarcāḥ || 8 ||

8. Unite with the manes, unite with Yama, enjoy the reward of your sacrifices and good deeds in the highest heaven. Leaving the gross physical body behind go back to your spiritual home; unite with your spiritual body, full of vigour.

apeta vīta vica sarpatāto'smā etaṁ pitaro lokam akran |
ahobhir adbhir aktubhir vyaktaṁ yamo dadāty-avasānam asmaiḥ || 9 ||

9. Begone! O troublesome elementals, disperse! slink off from here! for him the fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and by nights.

ati drava sāra̱me̱yau śvānau catur-a̱kṣau śaba̱lau sādhunā pa̱thā |
athā pi̱tṛn suvi̱datrā̱guṁ upehi ya̱mena̱ ye sadha̱māda̱ṁ madanti || 10 ||

10. Run by a good path past the two eyed sons of Sarama, the four-eyed brindled guard-dogs; then approach the bountiful manes who rejoice at the same feast as Yama.

yau te̱ śvānau yama̱ rakṣi̱tārau catur-a̱kṣau pathi̱-rakṣī nṛ̱cakṣa̱sau |
tābhyā̱m ena̱ṁ pari-dehi rājan sva̱sti cāsmā anamī̱vañ ca dhehi || 11 ||

11. Give his passage past those two four-eyed dogs that guard the path and observe the actions of mankind; bestow on him wealth O King, well-being and health too bestow.

u̱rū̱ṇa̱ sāva su̱tṛpā udamba̱la̱u ya̱masya dū̱tau carato̱ janā̱guṁ anu |
tāv a̱smabhyaṁ dṛ̱śaye̱ sūryā̱ya̱ punar dātā̱m asuma̱dyeha bha̱dram || 12 ||

12. Broad-nosed and takers-of-life these two dogs, messengers of Yama wander among mankind; may these two give us back here to-day auspicious life that we may see the sun.

ya̱māya̱ somaguṁ sunuta ya̱māya juhutā̱ haviḥ |
ya̱maguṁ ha ya̱jño gacchaty-a̱gni-dū̱to araṅkṛtaḥ || 13 ||

13. For Yama extract the soma juice, to Yama offer the oblation into the sacred fire; to Yama goes this sacrifice well-prepared with Agni as it's messenger.

ya̱māya ghṛ̱tava̱d ha̱vir ju̱hota̱ pra ca tiṣṭhat |
sano de̱veṣvā yamad dī̱rgham āyu̱ḥ pra jī̱vase || 14 ||

14. To Yama offer the oblations soaked in ghee, and step forth; may he guide us to the Shining Ones that we may live a long life.

ya̱māya madhumatama̱guṁ rājñe ha̱vyaṁ juhotana |
idaṁ nama̱ ṛṣibhyaḥ pūrva̱jebhya̱ḥ pūrvebhyaḥ pathi̱-kṛdbhyaḥ || 15 ||

15. To Yama the King offer the sweet oblation, We pay our obeisance to the ancient seers who taught us of the path.

tri-kadruke̱bhiḥ patati̱ ṣa̱lu̱r-vīreka̱m idbṛ̱hat |
tri̱ṣṭub gāya̱trī chandāguṁsi̱ sarvā̱ tā ya̱ma āhitā || 16 ||

16. The oblation flies through the three soma vessels, the six realms, the one great world, travels by means of the tristubh, gayatri and the other metres, and then finally reaches Yama.

Śukla Yajur Vediya Pavamāni Sūkta

punantu mā deva-janāḥ । punantu manavo dhīyā । punantu viśva āyavaḥ ॥

Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)

jātavedaḥ pavitravat । pavitreṇa punāhi mā । śukreṇa deva dīdyat । agne kratvā kratūguṃ ranu ।

O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)

yatte pavitram arciṣi । agne vitatam antarā । brahma tena punīmahe ॥

O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)

pavamānas suvarjanaḥ । pavitreṇa vicarṣaṇiḥ । yaḥ potā sa punātu mā ।

May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)

ubhābhyām deva savitaḥ । pavitreṇa savena ca । idam brahma punīmahe ।

God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)

vaiśvadevī punatī devyāgāt । yasyai vahvīs tanuvo vīta pṛṣṭhāḥ ।

tayā madantas sadham adyeṣu । vayaggas syāma patayo rayīṇām ॥

The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).

prājāpatyaṃ pavitram । śatodyāmaguṁ hiraṇmayam ।

tena brahma vido vayam । pūtam brahma punīmahe ॥

That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)

indras sunītī saha mā punātu । somas svastyā varuṇas samīcyā ।

yamo rājā pramṛṇābhiḥ punātu mā । jātavedā morjayantyā punātu ।

oṃ bhūrbhuvasuvaḥ ॥

PRETA-AŚAUCA

(Yajñavalkya Smriti)

The *Aśauca* is a period of mourning which is observed in the honour of the deceased. It can vary from 3 to 16 days or more – depending on the family traditions and the inclination of the individual. Nowadays the minimum acceptable period would be 3 days.

Although the literal meaning is "impurity" it is not so much as a social disability as an observance in honour of the deceased. The persons who are normally honoured in this way are parents, elder siblings, paternal aunts and uncles as well as preceptors and friends.

1. If a child who has not completed two years dies, the corpse is simply buried (not cremated). No *Udaka* rites (offering of water, etc.) is done in that case.

2. Kinsmen up to the 7th or 10th degree[7] shall perform *tarpaṇa* (offering of libations of water) .

3. The *Udaka-kriya* for maternal grandfather, preceptor and one's own spouse is also the same. In the case of sons, friends, sister's sons, father-in-law the water libation is poured out once proclaiming the name of the dead person and his/her Gotra but otherwise remaining silent.

4. No water-offering is made to those who have converted to another religion, criminals, unmarried persons and divorced spouses.

5. Those who died from substance abuse and those who had committed suicide need not be honoured with the water libation or the observation of *Aśauca*.

6. After the cremation at the door of the house, neem leaves (margosa Azadirachta indica) shall be strewn. The mourners shall step slowly on a rock first and perform ācamana and touch fire, water, cow dung and white mustard seeds before entering the house formally. Those who have touched the corpse must purify themselves by these rites and the final formal entry into the house. Those who had merely witnessed the rites do not require any formal purificatory rites. They are pure at the close of the rites. Others who participated become pure after taking a bath. They should remain celibate for the next three days.

7. There should be no cooking of food in the house. The mourners shall take food bought or received from others. They shall sleep on the ground away from one another.

8. If a child dies before cutting its first tooth there is no impurity; if a child dies before the Mundan (cutting of the hair) rite is performed, the impurity is for a night only; if a child dies before the sacred thread investiture, the impurity is for three days; thereafter the impurity lasts for ten days.

9. The impurity due to death lasts for three or ten days. If two children die under two years old, the impurity is for the mother alone. If two impurities due to birth and death overlap, at the close of the latter, everyone becomes pure.

10. The impurity due to death is generally observed by the four castes for ten days, twelve days, fifteen days and thirty days respectively.

11. If a girl dies before marriage or a son, a preceptor, a disciple, person engaged in Vedic studies, an uncle, a Vedic Scholar, a son not one's own but of a previous marriage, the impurity is for a day only.

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[7] father, paternal grandparents, and great grandparents, mother, maternal grandfather and great grandfather.

12. There is no impurity at all for one who dies in battle, by suicide or through poisoning. In the case of those who die at the time of charity, marriage, sacrifice, battle, civic commotion or any other calamity there is no impurity at all.

Lapse of time, havan, detergents, wind, mind, knowledge, austerities, recital of prayers, repentance, fasting — all these are agents for purification. Charity purifies a person committing an unworthy act and the current itself purifies the river.



FUNERAL HOMILY

Thus it is, that in Time which is eternal, there is nothing upon which to rest, and there is nothing created, in which there is the least stability, or permanence.

The sands on the river bank, and the rain which pours down from the sky may be measured and counted; but not the number of our forefathers that have passed away.

In each aeon, 14 Indras (kings of the gods) come and go, and so many emperors and divine princes have been taken by Time. What then, can one say of human beings.

Every creature is seized by Time and carried away, in accordance with the results of its actions done in this and in previous lives, why then, should one grieve upon its passing?

Having realised that there is nothing in this world that can give us security, and that all our friends and relatives are dying one after the other [— just as each and every one of us will], one must choose Dharma [the path of right living] — as one's only associate.

Merit and demerit are one's only companions on the path of Yama the god of death, therefore one should constantly exert oneself to accumulate greater merit and avoid demerit.

To-morrow's business should be done today, and the afternoon's business in the forenoon; for death will not wait, whether a person has his projects or not.

While the mind is fixed upon possessions, vocation or home, or while the thoughts are fixed on some beloved object, death suddenly carries one away; as a wolf snatches a lamb.

Time is no-one's friend, and no-one's enemy. When the effect of one's Karma; by which this present existence is caused, has expired, death comes to claim one.

One will not die before one's time has come, even though pierced by a thousand arrows. One will not live after one's time has run out, even though only touched by the point of a blade of grass.

Neither medication, nor magic formulas, nor burnt-offerings, nor prayers will save one who is in the throws of death. An impending tragedy [determined by one’s own Karma] cannot be averted by a hundred precautions; what reason then for one to grieve?

Institutes of Vishnu XX 22- 53

Readings from the Gita

śrī bhagavān uvāca

aśocyān anvaśocas tvaṁ prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca nānuśocanti paṇḍitāḥ || 11 ||

The blessed Lord said [to Arjuna]; You are grieving for that which is not worthy of grief. The wise lament neither for the physical body, nor for the departed Self.

na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param || 12 ||

Never was there a time when I did not exist, nor you, nor any of these people; nor in the future shall any of us cease to exist [in essence; in the form of consciousness we are all eternal.]

dehino'smin yathā dehe kaumāraṁ yauvanaṁ jarā |
tathā dehāntara prāptir dhīras tatra na muhyati || 13 ||

As the embodied Self continually passes, in this physical body, through various stages of transformation; like childhood to youth, to maturity and old age, at death it passes on into another body. The wise person is not bewildered by such change.

mātrā sparśās tu kaunteya śītoṣṇa sukha-duḥkhadāḥ |
āgamāpāyino'nityās tāṁs titikṣasva bhārata || 14 ||

Contact with material nature invariably produces experiences of joy and sorrow — like the summer and winter seasons - they are impermanent and transitory, one must learn to tolerate them without becoming disturbed.

yaṁ hi na vyathayantyete puruṣaṁ puruṣarṣabha |
sama duḥkha sukhaṁ dhīraṁ so'mṛtatvāya kalpate || 15 ||

That person who remains steady and calm and is not mentally disturbed by either pleasure or pain, and remains balanced and harmonious, is fit for attaining liberation from the material world.

nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayor api dṛṣṭo'ntas tvanayos tattva darśibhiḥ || 16 ||

The wise sages have understood the determined fact, that the material world and all in it, is not eternal - it is impermanent and subject to perpetual change. But the spirit is indeed eternal - it has always existed and will continue existing for all eternity.

avināśi tu tad viddhi yena sarvam idaṁ tatam |
vināśam avyayasyāsya na kaścit kartum arhati || 17 ||

Know that consciousness to be imperishable, by which this entire body is pervaded. [Only the body dies – the conscious Self continues its journey through rebirth, And nothing is able to destroy it.

antavanta ime dehā nityasy-oktāḥ śarīriṇaḥ |
anāśino'prameyasya tasmāt yuddhyasva bhārata || 18 ||

These bodies which we perceive, are [merely] the vehicles of the eternal, indestructible, immeasurable conscious Self [— which is a ray of the Divine]; and they are subjected to having a beginning and an end - therefore rise up and perform your duties — continue with your lives undisturbed.

ya enaṁ vetti hantāraṁ yaścainaṁ manyate hatam ǀ
ubhau tau na vijānīto nāyaṁ hanti na hanyate ǁ 19 ǁ

One who thinks that the Self can cause death, or dies, does not understand the reality - the Self neither causes death nor dies — it is only the physical body which undergoes change and transformation [known as birth and death].

na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ǀ
ajo nityaḥ śāśvato'yaṁ purāṇo, na hanyate hanyamāne śarīre ǁ 20 ǁ

The Self in actual fact pre-exists the body and is not born along with the body, nor does it die when the body dies. It is unborn, eternal, ever-existing, undying and primeval, it does not die when the body dies.

vedāvināśinaṁ nityaṁ ya enam ajam avyayam ǀ
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ǁ 21 ǁ

As a person discards worn out clothes, and puts on others that are new, similarly the Self which is the occupant of the body, discarding worn-out bodies accepts others that are new.

vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi ǀ
tathā śarīrāṇi vihāya jīrṇāny-anyāni saṁyāti navāni dehī ǁ 22 ǁ

The Self cannot be cut into pieces by weapons, nor can it be burnt by fire, nor moistened by water, nor dried by the wind. This individual Self is unbreakable and insoluble, and cannot be consumed nor dried, It is everlasting, all pervading, unchangeable, immovable and eternally the same.

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ ǀ
na cainaṁ kledayanty-āpo na śoṣayati mārutaḥ ǁ 23 ǁ

Having realized that this Self is non-manifest, inconceivable and unchangeable, it does not become you to grieve over the physical body.

acchedyo'yam adāhyo'yaṁ akledyo'śoṣya eva ca ǀ
nityaḥ sarva-gataḥ sthāṇur acalo'yam sanātanaḥ ǁ 24 ǁ

All beings in this universe, have an unknown beginning, a known middle and certainly an unknown end, therefore what cause is there for sorrow in relation to them and their flow of change and transformation

avyakto'yam acintyo'yam avikāryo'yam ucyate ǀ
tasmād evaṁ viditvainaṁ nānuśocitum arhasi ǁ 25 ǁ

That which dwells within the bodies of all sentient beings is the spiritual conscious Self, it is indestructible, therefore it is not proper for you to grieve over the death of any being.

Final Liberation

(Garuda Purana)

The blessed Lord said;

Listen, O Garuda, and I shall tell you all that you have enquired, By listening attentively one can attain liberation from the cycle of transmigration.

There is One Absolute Reality, in the form of the Supreme Godhead, indivisible and Benevolent, Omniscient, the Supreme Cause, Lord of all, Pure, without a second, Self-luminous, without beginning or end, unchangeable, the Supreme, devoid of all negative attributes, having existence, consciousness and bliss as His qualities. All creatures are his emanations.

Being handicapped by beginningless ignorance; like sparks of fire, they separate into different bodies, through the effect of karma which has no beginning.

They are controlled by virtues and vices in the form of happiness and sorrow. Their bodies have different social functions, life-spans and enjoyment caused by their various previous karmas.

The jivas evolve through births in insentient species, in the bodies of insects, birds, animals, men, women and deities but after obtaining Liberation do not again take birth in any material form.

Passing through four types of bodies conditioned by their actions (karma) and leaving one body after the other; innumerable times, the jiva finally takes birth as a human being. Acquiring Spiritual Wisdom through merit from righteous actions, one attains liberation.

In the eight million four hundred thousand (lower) births a jiva cannot acquire Wisdom and Discrimination, It is only in the human birth that this is possible.

After millions of births a jiva may obtain a human form, due to the aggregate of merit accumulated in all the previous lives.

After obtaining this rare human form which is the stepping stone to Liberation; surely there is no greater sinner than one who does not pursue the spiritual path.

Without a human body it is impossible to obtain the Supreme Goal. One should therefore, be very cautious to guard this extremely precious body and to perform virtuous actions.

The body is the means of practicing the Dharma, accumulating wealth and knowledge. Knowledge leads to meditation, meditation to unification with the Supreme; then is one quickly liberated.

Old age stalks us like a tigress. Youth ebbs away like water from a leaking pot. Sickness enfeebles us like an enemy. Hence one should apply oneself to Dharma alone.

As long as one is free from sorrow, and not beset by misfortune, as long as one is free from infirmity and illness, one should practice Dharma.

As long as the health is robust, one should exert oneself in the practice of the Dharma and discernment between the real and unreal. Only fools start digging a well when the house is on fire.

Time flies away while the foolish person is engrossed in mundane activities. Most people do not realize what is beneficial or harmful to them, they are unaware of their own real interest.

Even after seeing (all around) the pangs of birth, the distressed, the dead, the fallen and the aggrieved, people do not fear, having drunk the wine of infatuation (with materialism).

Wealth is fleeting like a dream, youth is fading like a flower, age is fickle like the lightning. Knowing this who can entertain fortitude.

A life-span of a hundred years is too little (for fulfilling all our desires). Half of that is spent in sleep or idleness. Whatever is left is wasted due to childhood, disease, old age and misfortune.

Alas! Is that person not dead; who is idle at a place of action, sleeps at a place of awakening and is complacent in a place of death?

When the jiva inhabits the physical body which is (unsubstantial) like foam on the sea, when the company of the beloved is but temporary, how can a person remain indifferent?

One who does not know the Ultimate Reality; thinks that to be useful which is useless, considers the impermanent to be the permanent and as meaningful that which is meaningless.

Being deluded by the illusion of materialism, one stumbles even while seeing, misunderstands even while hearing and misses the import even while reading.

Even when drowning in this ocean of Time, beset by sharks in the form of death, disease, and old age; one does not become mindful of reality.

One is not mindful that time is slipping away at every moment, one is not mindful of impermanence as a pot of unbaked clay lying in water appears to be substantial.

It may be possible to wrap the mind up, to tear the ether, or to knot the waves; but it is not possible to perpetuate one's existence (in this world).

(Forested) land turns into desert, even the lofty mount Meru will one day be eroded away, even the deep water of the ocean will dry up, what then can be said of this insignificant body?

"This child is mine, this spouse is mine, all this wealth, these relatives and friends all these belong to me"! Even while thinking thus; one is snatched by Time ; like a wolf seizing a goat.

"This I have achieved, this I will achieve, this project has almost been accomplished"; — even while thus aspiring , one is taken by the god-of-death.

One should do today what one plans for tomorrow, in the fore-noon what is planned for the afternoon — for Death will not wait for one to complete the projects one sets for oneself.

Skewered on the spit of craving, basted in the oil of passion, roasted in the fire of attraction and aversion, humans are eaten up by Death.

Death takes away even children, young people, the aged and even those in the womb — everything is overcome by Death, such is this world.

Every jiva is separated from its own body and goes to the realm of Death, what permanence then is there, in relationships of spouse, mother, father, offspring and other relatives?

This world is based upon suffering, there is no creature that is free from suffering. Whoever renounces this material world will have joy, there is no other way.

Just as the fish tempted by the bait does not see the barbed hook, so also do those who are engrossed in sense gratification not anticipate the torment of Death.

People are troubled in the morning by the calls of nature, by hunger and thirst at midday and by lust and sleep at night.

All people are obsessed with their bodies, their wealth, their spouses etc. Alas remaining thus infatuated & deluded by materialism they are born again and again.

Association with the virtuous and discernment between the beneficial and non-beneficial are the two clear eyes. Whoever lacks them is blind and will certainly stray from the path of Dharma.

People are completely obsessed with their own mundane affairs, with their professions or their various stages of life. Being Ignorant of true Dharma, filled with vainglory & living in vain they perish.

Therefore people may be content with their own routines, but these will only further their own sense-gratification. The only way to Liberation is through the knowledge of the Truth, O Garuda.

Reality is not what it seems, and people suffer due unperceived causes. The meaning of the scriptures is obscure, and people discourse on unbeneficial topics.

Not realizing that the Truth is within one. A fool is beguiled by (self study of) the scriptures. While the goat stands in the shed the shepherd seeks for it in the well in vain.

Scriptures are many, life is short. Obstacles come in battalions. One should discriminate between that which is true and that which is false like a swan separating milk from water.

One cannot obtain Liberation by simply chanting Vedas nor by self-study of the Scriptures. Liberation comes from the dawning of pure wisdom alone, not otherwise. O Garuda.

It is by instruction from the Guru alone, that one can attain realization. All (book-learned) knowledge is vain. Among thousands of scriptural verses the word of the Guru alone is productive [of true knowledge].

Two words — "mine" (mama) and "not mine" (na mama) signify bondage and release. By possessiveness is one bound (to the wheel of rebirth) and by non-possessiveness is one Liberated.

Right Action is that which does not bind one — through the renunciation of the fruits thereof. Right Knowledge is of the Ultimate Reality, it is that which gives liberation.

As long as engagement in mundane activities yields it's petty enjoyment, as long as one pursues the fulfilment of desires, as long as one is enamoured of sense gratification, there is little interest in talk of the Ultimate Truth.

As long as one is obsessed with one's physical appearance, as long as one is attached to material possessions, as long as one strives to fulfil material goals, as long as one is engaged in formulating happiness projects. As long as the mind is unsteady, as long as one does not meditate upon the import of the Scripture, as long as one is devoid of the blessing of the Guru, there is little interest in talk of Ultimate Reality.

Therefore one should obtain the True Knowledge of the Atman from a worthy preceptor. From following the teaching of a Guru, one may easily attain liberation from this awesome ocean of rebirth.

Now listen, and I shall teach you the final conclusion of Knowledge of the Ultimate Reality. By knowing this one can attain the final goal which is known as the Great Liberation — Brahma Nirvana.

Those who are free from egoism and delusion, who are unattached to material possessions, who are constantly mindful of their true spiritual identity as a Self (and not the body), who are free from material desires and their results of elation and dejection, such enlightened beings attain that imperishable Supreme State.

That person attains the Great Liberation who, in the expanse of the mind, bathes in the holy lake of the Wisdom in the water of Supreme Truth which removes the impurity of attraction and repulsion (to material objects).

Whosoever contemplates upon Me (Krishna) with full devotion, with matured aversion to rebirth, who has attained complete awareness of their true identity and whose mind is full of peace can obtain the Great Liberation.



Requirements

Astha-Sañcayanam

darbha, dīpa, kumbha, lota, motaka, grass mat
rice, kumkum, candhan, akṣata, flowers, tulasi, banana leaf x 2 bottle of water, milk 100mls.